AN EXPOSITION vpon the two Epiſtles of the Apoſtle Sainct Paule to the Theſſalonians,

By the reuerende Father IOHN IEWEL *late Byſhop of* SARISBVRIE.

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ANNO SALVTIS
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TO THE RIGHT honourable Sir Francis Walsingham, Knight, principal Secretarie to the Queenes Maiestie, and one of her Highnesse most honorable priuie Counsel.

IT is nowe some long time sithence that learned reuerende father bishop Iewel deliuered vnto the people of hys charge the expositiō vpon the epistles of S. Paule to the Thessalonians: when manie his hearers thought it worthie to be made common, and beesought hym earnestlye (euen as since hys blessed departure oute of this life they haue often required me) to publishe the same. It is verie likely that he would, if he had liued, haue perused these his trauailes, and some others, and haue drawne them to the vse and benefit of the Church: and rather haue spent his time in setting foorth matters profitable for all men to vnderstand, towards the

attainement of ſaluation, than in folowing their humour anie longer, whome neither the weakeneſſe of their own cauſe, nor the force of the truth, nor the defence thereof by ſo waightie authorities of the holy Scriptures, of the ancient catholike fathers, and of general councels, could content or perſwade them, to forſake the waie of contention, whereunto they were entred, and of troubling the Church of God, with their writings againſt the truth.

This his purpoſe he partely declared, in giuing his laſt anſweare to a booke written by Maiſter Harding, entituled, a detection of ſundrie foule errours, &c. For answeare whereof, he thought not good to charge with number of bookes, or to encombre the worlde with needeleſſe labours: but onely by a ſhort augmentation of his former defence of the Apologie of the Churche of *Englande*, to diſcharge Maiſter Hardings quarrelles. For reaſon whereof hee ſayeth: I can not imagine, that anie my poore laboures ſhall bee able to ende theſe quarrelles. For a contentious man wil neuer lacke wordes. I haue endeuoured for my ſimple parte, to ſay ſo much, as to a reaſonable man maie ſeeme ſufficient. If anie thing bee lefte vnaunſweared, eyther it was nothing, or nothing worth. Wherein hee was of like mind vnto that famous learned man Maiſter Bucer, who ſpeaking of the newe and freſhe ſupplie that is made among the aduerſaries of our Chriſtian religion, ſaide thus, *Veteribus reſpondimus, nouos quotidie legimus, nihil adferunt noui, quid ergo faciemus?* Anſwere hath bene made by vs to their old writers: we reade theyr newe writers whiche come foorthe dailye: whiche yet bring no newe matter, or proofes with them. What then ſhall wee doe? What elſe, but (as he giueth counſayle) lay downe all affection, and fauour of parties, and peruſe that hathe beene ſaide in matter of controuerſie on bothe ſides, and iudge iuſtly of that is alleadged, and with feare & reuerence be careful of our own ſaluation. For, after the truth is once found out, whoſoeuer ſeeketh farther, ſeeketh not for ỳ truth, but for erroꝛ. The Apoſtle willeth Titus to

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Staie fooliſh queſtions and genealogies, & contentions, and brawlings about the law: for they are vnprofitable, and vaine. And alſo to reiect him that is an heretique, after once or twice admonition. In like caſe, he ſaide vnto Timothie: If anie man teache otherwiſe, and conſenteth not to the wholeſome wordes of our Lorde Ieſus Chriſt, and to the doctrine which is according to godlineſſe, hee is puft vppe, and knoweth nothing; but doateth aboute queſtions, and ſtrife of wordes, whereof commeth enuy, ſtrife, railings, euil ſurmiſings, frowarde diſputations of men of corrupt mindes, and deſtitute of the truth, which thinke that gaine is godlineſſe: from ſuche ſeparate thy ſelfe.

Now, bicauſe he himſelf, had ſome good liking to publiſh this expoſition; & ỳ matter therof is ſo fit for our time, as nothing may be more; & there is not (as I can learne) anie interpretor vpon theſe epiſtles, in the engliſh tongue: and his ſermons vpon them, were the laſt fruits, and trauailes he beſtowed in the cathedrall Church of *Sarum*: I made choice of it among many other excellent monumẽts of his paines taken in the Churche of God, and gaue my beſt diligence to perуſe his notes therevpon, and to draw them to ſome ſuch perfection, as might carrie to the reader the whole waight of his matter, without anie diminution, euen as fully as he declared it, ſo farre forth as the notes, which remaine vnder his owne hande might direct me. The which I moſt humbly commend to the fauourable protection of your Honour: whome I beſeech ſo to accept my ſimple endeuour herein, as I haue beene carefull to aunſweare your Honoures commaundement, in giuing forth ſome parte of his labours to light.

In this diſcourſe, as there are manie good things fruitfully declared, the vſe and practiſe wherof is commõ to your honour with al Chriſtians: ſo are there two matters, the one of Vſurie, the other of Antichriſt, that is, of ỳ bane and poiſon of the common wealth, and of the infection and decaie of the Church: wherein hee beſtowed more

paines to open them, and make them manifest, that al men might know and abhorre thē, and beware of them. What hath bene wrought by these two mischiefes to the vndoing in conscience and substance, and to the vtter destruction of the soules and bodies of manie thousande subiects of thys realme, within these late yeares, it is to the griefe of all good men, too wel knowne.

If therefore in the duetie of a good Bishop, he standing in his watch, hath descried these enimies to al ciuil and christian estates. And if now so many yeares after hys entraunce into reste, by these meanes hee call vppon your good Honour, to steppe foorthe in freshe courage into the battaile of the Lord of hoastes, and to vse and employ the great giftes of wisedome and authoritie which God hath bestowed vpon you, and to excite and stirre vp others the worthie and notable captaines set ouer the people, to be a fenced wall betweene them, & these so perillous monsters, and daungerous enimies: what remaineth, but that your Honour put to your hande, and doe that for the comforte of Gods people, whiche, besides hir excellent Maiestie, and hir honourable Counsaile, no other can doe, in gyuing life to all suche lawes, whiche haue beene deuised by menne of greate godlinesse and experience, and haue beene confirmed by highe authoritie to the suppression of Usurie, and to the setting foorth of Goddes glorie? The God of glorie, and of power, who hath called your Honor to his seruice in high place, strengthen you to do his wil, and graunt you many and prosperous daies, to the cōfort of his Church and this common weale.

Your Honours most humble
to commaunde,

IOHN GARBRAND.

The first Epistle of S. Paule to the Thessalonians.

Chap. I.

Paule and Syluanus, and Timotheus, vntoo the Church of the Thessalonians, which is in God the father, & in the Lord Iesus Christe: Grace bee with you and peace, from God oure father, and from the Lorde Iesus Christ.

The Apostle Paule preached the Gospel of our sauior Iesus Christ vnto the *Thessalonians*, as hée did also in other places from *Ierusalem* rounde about to *Illyricum*. But his trauails had not like successe in al places. For, in *Damascus*

2.Cor.11. *masc*us the gouernor of the people vnder king Aretas, laide watch in the citie of the *Damasce-*
Act.14. *nes*, & would haue caught him. At *Lystra* they stoned Paule, and drew him out of the Citie,
Act.16. supposing he had bin dead. At *Philippi*, he & Sylas were drawen into the market place vnto the magistrats, and accused that they troubled their citie, they were beaten with roddes, and cast into prison. The *Corinthians* receiued the doctrine of the Gospel, and made much of the professours thereof. But, they fel sone from their good beginning. They walked like men in enuying, in strife, and diuisions. Some called themselues after Paule, some after Apollo, some after Cephas, and some after Christe. They stirred contention about Meates: they abused the Lordes supper: and they were doubtful of the resurrectiõ of the dead. In like maner the church of God which was gathered at *Rome* grewe proude, and high minded, and boasted themselues ouer the Iewes. The *Galathians* forsoke the good waye of the Gospel, wherevnto they were called, and wherein they did walke. They gaue eare to false Prophetes. Therefore the Apostle telleth them,
Gal 4. I am in feare of you, least I haue bestowed on you labour in vaine.

But, the *Thessalonians*, after they had heard the glad tydings of the Gospel, they receiued

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it grædilye, and layde it vp cloſe and ſafe in theyr hartes. Albeit the Iewes withſtode them and vered them ſoare, albeit falſe bre-thren vſed diuerſe ſecrete meanes to drawe them from the loue of the trueth: yet they kept ſtil their ſtedfaſtneſſe: and coulde not be driuen from their faith, neyther by cruel-tie of perſecution, nor by ſubtiltie of craftye perſuaſion. Paule being at *Athens* a place farre diſtante from thence, ſendeth Timo-thie to knowe in what caſe they ſtode. So careful was hée for that houſe whyche hée had builte: for the fire whyche hée had kind-led: for the graffes whyche he had planted: and, for the children whiche he begotte among them. When Timothie made re-port of theyr conſtancie, that they continu-ed ſtedfaſte in thoſe things whyche they had learned: he wryteth thys Epiſtle, to com-mende them, and to exhorte them to abyde ſtedfaſte in theyr faith: that they become not like the fooliſhe *Iſraelits*, which longed after the fleſhe pottes of *Egipte*, and were vnmindeful of theyr deliuerance from bon-dage vnder Pharao: that, they returne not like filthye Dogges to theyr vomit, and like vncleane ſwine to their puddles of mire: that, they looke not backe agayne after they haue put theyr handes to the Lordes

plough, and so make themselues vnworthie the kingdome of God.

He giueth many lessons and instructions to godlinesse: that they would walke worthie of God, and bring forth the fruits of the Gospel. There were among them, that liued idlely, & did trouble the Church without a cause: whom he reproueth, willing them to be quiet, and to meddle with their owne matters, and worke with their handes. Others mourned ouer the dead without measure, euen as if they had no hope: whom he instructeth in the resurrection, and comforteth with the speeche of the blessed comming of our Lorde, when we which liue shal be caught vp to méete him, and so we shal euer be with the Lorde. Others reasoned fondly of the latter day, when it should be, whē the sonne of God should appeare, & when the world should haue an ende: as if man myghte reach to the knowledge hereof. But them also he reproueth, and warneth that they take care rather to watch, and looke for the Lordes comming, that they may be founde readie, hauing their loynes girded, and their lampes burning.

Many are desirous to sée the countenaunce of Saint Paule, to sée his sword, or the reliques of his bloud, which was shed at his death, or of his vpper garment, or of his coate, or of the haire

haire of his heade: and for purpoſe to ſée ſuche things, manye take paineful pilgrimage to farre places, where they are deceiued. Howe much better maye they be ſatiſfied by reading the ſtorie of his life ſet downe in the Scriptures? In theſe his Epiſtles written to the Churches of God, he is to be ſéene in more excellent ſhewe, than when he was yet in body. For here is to be ſéene his harte filled with the holy Ghoſt, and the care which he had for al Saintes: how he did trauaile in birthe of them againe, that Chriſt might be formed in them, and how he did wiſhe himſelfe ſeparate from Chriſt for their ſake. The matter of this Epiſtle is plaine, and treateth not of déepe and profounde myſteries. The manner of vtteraunce which the Apoſtle vſeth, is open and euident. So that the whole Epiſtle is full of ſwéete and wholeſome doctrine, wherein the ſimpleſt may find great comfort.

Paule, and Syluanus, and Timotheus. Theſe two were companiõs vnto Paule in his iourneis, and in the worke of his miniſtery. Whõ here he ioyneth in his letter to the congregation at *Theſſalonica*, to witneſſe their conſente and agréemente with him, that they al with one mouth, and with one hande and harte, ſet forth the glorious Goſpel of our ſauiour Chriſt. And, that therefore they alſo whyche

are called to the fellowshippe of the Gospel, shoulde bee like minded, being one bodye and one spirite in Christe Jesus: and the children of one Father in whome there is no dissention, but al peace & consente, and vnitie.

Vnto the Church of the *Thessalonians*, which is in God the Father and in the Lorde Iesus Christ. There are sundrie sortes of Churches. There is a Church of the wicked, wherof the
Psal.26. Prophet saith, I haue hated the assemblye of the euill, and haue not companied with the
Num.16. wicked. Two hundred and fiftie Captaines men of renowme, and famous in the congregation, ioyned themselues to Korah, Dathan, and Abiram. But Moyses saide vnto Korah, thou and al thy companie, are gathered togi-
Gene.11. ther against the Lord. The builders of ỹ great tower of *Babel* were many in number, and cõsented to that they had imagined to do, therby to get them a name, but the Lord did confound their language, and scattered them vppon the
Act.4. face of the earth. The Scribes and Pharises and high priestes helde a counsel, and conferred among themselues. But, against the Lord, and
Reuel.2. against his Christe. Iohn is commaunded to write vnto the Angel of the Churche of the *Smyrnians*: These things saith hee which is first and laste, which was dead, and is aliue. I know the blasphemie of them, whiche say they are Iewes, and are not, but are the Synagoge of Sa-

tã. They reuile you, & ſpeake al maner of euil againſt you for my names ſake. They charge you wt teaching falſe doctrine, & ſay you haue departed frõ the church: ẏ they are ẏ ſæd of Abrahã, ẏ childrẽ of promiſe, ẏ true worſhippers of God, & which walke in ẏ ſteps of their forefathers. But, their boaſt hærof is vain. It profiteth thẽ nothing, ẏ Abrahã was their father, ẏ the couenant was made wt thẽ, ẏ they were circumciſed, ẏ a law was giuen vnto thẽ. Let thẽ not truſt in their fathers: let thẽ not truſt in lying words, & ſay the temple of the Lord, the temple of the Lord, this is the temple of the Lorde. If they were Abrahams children, they would do the workes of Abrahã. If God were their father, thẽ would they loue Chriſt his ſonne, and ſæke to ſet forth his glorie. If they were of the ſhẽpfold of God, they would heare his voyce. They are of their father the Diuel, and the luſtes of their father they wil do. They are in name the ſeruants of Chriſt, but ſerue Antichriſt: they cal themſelues Iewes, but are the Sinagoge of Satan. For (ſaith the Apoſtle) he is not a Iewe, which is one outward: neither is that circũciſion which is outward in the fleſh: but he is a Iew which is one within, and the circumciſion is of the hart, in the ſpirite, not in the letter, whoſe praiſe is not of men, but of God. Of thoſe whiche are ſuch Rom. 2.

,epist.83 Leo sayeth, *Ecclesiæ nomine armamini, & contra*
Palesti- *Ecclesiam dimicatis.* Yee arme your selues with
: the name of the Churche and yet ye fight a-
m.19.in gainst the Churche. And Chrysostome sayth,
ii.in opere The name onely of Christ, doeth not make a
erf. Christian, but he must also haue the trueth of
Christ for there are many which walke in the
name of Christ, but fewe whiche walke in his
truth. It is therefore manifest, as Lyra
a in 16. sayth, That the Church is not among men, by
u. reason of any ecclesiastical or secular authori-
tie or dignitie: because manye princes, and
high priestes, and others of the inferiour sort
haue forsaken the faith. Though they pretend
shew of holynesse, though they draw to them-
selues credite by long continuance, thoughe
their numbers be great, and they consent to-
gether: yet if they haue forsaken the faith, if
they hold not the truth of Christ, if they fighte
againste and persecute the Churche, if their
circumcision be not the circumcision of the
harte, and in the spirite, if they heare not the
voice of the shephearde, if they loue not Christ
Jesus the sonne of God, and set not forth hys
glorie, if they seeke to stoppe the course of the
Gospel, if they seeke to get a name among mē,
if they resist Moyses and Aaron: they haue on-
ly a painted visarde, and carie only an emptie
name of the Churche: they cal themselues so,

and

and are not.

But, the Churche of God is in God the father, and in the Lorde Jeſus Chriſte: it is the companie of the faithful whom God hath gathered togither in Chriſte by his worde and by the holy ghoſte to honour him, as he himſelfe hath appointed. This Churche heareth the voice of the ſhephearde. It wil not followe a ſtraũger, but flyeth from him: for it knoweth not the voice of ſtraungers. Of this Churche Saint Iherome ſaith, *Eccleſia Chriſti in toto orbe eccleſiæ poſſidens, ſpiritus vnitate coniuncta eſt, & habet vrbes legis, prophetarum, euangelij, & Apoſtolorum. Non eſt egreſſa de finibus ſuis, id eſt, de Scripturis.* The Church of Chriſt whiche cõtaineth the churches through al the world, is ioyned togither in the vnitie of the ſpirite, and hath the cities of the Law, of the Prophets, of the goſpel, and of the Apoſtles. This church goeth not forth, or beyonde hir boundes, that is, the holy Scriptures. It is the piller of the truth: the bodie, the fulneſſe, and the ſpouſe of Chriſt: it is the vine, the houſe, the citie, and the kingdome of God. They whiche dwel in it, are no more ſtraungers and forreiners, but Citizens with the Saints, and of the houſhold of God, and are built vpon the foundation of the Apoſtles and Prophetes, Jeſus Chriſt himſelfe being the heade corner ſtone, in whom

Hieron: in Mich. lib. 1. cap. 1.

Ephe. 2.

al the building coupled togither, groweth vnto an holy tẽple in the Lord. This Church
Ephe.5. Christ loued, and gaue himselfe for it, that he might sanctifie it, & clense it by the washing of water through the worde, that he mighte make it vnto himselfe a glorious Church, not hauing spot or wrincle, or any such thing: but that it should bee holy and without blame. Suche a Churche was the Church of God at *Thessalonica*, suche a Church are they who so euer in any place of the worlde feare the Lord, and cal vpon his name. Their names are written in the booke of life: they haue receiued the spirite of adoption, by whiche they crie Abba Father: they growe from grace to grace, and abounde more and more in knowledge and in iudgement: they cast awaye the workes of darkenesse, and put on the armour of light: they are made absolute, & perfect vnto al good works: they are euermore cõforted in the mercies of God, both by the holy scriptures wherein God declareth his gracious goodnes towards them, and by the sacramẽts, which are left vnto the Church to be witnesses, and assured pledges for performaunce of the promise of Gods good wil, and fauour towards them.

Grace be with you, and peace, &c. God giue you the forgiuenesse of your sinnes, & the

peace,

peace, and comforte of your conſcience. God let al his bleſſings fal vpon you, that you may ſee the riches & the treaſures of his mercy: that you may be filled with al fulneſſe in the ſpirit: that you maye beholde the glorie of the kingdome of God: and thoſe things may be reuealed vnto you by his ſpirit, which he hath prepared for them that loue him. Without this grace you can do nothing, you can neyther feele the burthen of your ſinnes, nor ſeeke to be eaſed of thē, nor perceiue when they are forgiuen: you can not rent your harte, and ſet apart from you the vanities and luſtes of the fleſhe which doth euermore fight againſte the ſoule: you can not diſcerne the worde of God, and by it enter the way to euerlaſting life: you cannot abhorre that which is euil, and cleaue vnto that which is good: without the grace of God, you can not continue ſtedfaſt & conſtant in faith, and in hope of the mercies of GOD through our ſauiour Jeſus Chriſt.

2 We giue thankes to God alwayes for you al, making mention of you in our prayers.

3 Without ceaſing, remembring your effectual faith, & diligent loue, & the patience of your hope in our Lorde Ieſus Chriſte, in the ſight of God euen our Father.

4 Knowing, beloued brethren that yee are elect of God.

5 For

5 For our Gospel was not vnto you in word only, but also in power and in the holy ghost, and in muche assuraunce, as yee know after what manner, we were among you for your sakes.

We giue thankes, &c. Paule teacheth what is the office of a good minister. He must euer carrie in remẽbrãce the state of ỹ congregation ouer which the Lord hath placed him. Hée muste giue thankes to God in their behalfe, and praye for them that God will blesse that which he hath begunne, and confirme them vnto the end, that they maye be blameleſſe in the day of our Lord Iesus Christ: that he wil behold them from aboue, and blesse his inheritaunce, and guide the shéepe of his pasture. Your effectual faith: Faith is not idle, it worketh and is forcible, it breaketh out like fire: it is alwayes fruiteful through loue. Faith without workes is no faith, it is dead and bringeth death. And diligent loue: Loue is paineful, and ful of trauaile: it thinketh not euil: it séeketh not hir owne things: it is bountiful. This loue had the *Thessalonians* to the saincts of God, whiche suffered affliction in al places for the Gospels sake. Many were spoyled of their goods, cast out of their houses, and banished from their countrie. Euen as at this day for the like cause manye of our brethren

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the good ſeruauntes of God are driuen into bannishmēt, caſt into priſons, put to ẏ ſworde, or conſumed in fire, in thoſe places, where the God of this world hath ſo blinded their eyes, that the light of the glorious Goſpel of Chriſt ſhuld not ſhine vnto them. It is high tyme in ſuch caſes for charity to ſhew hir ſelf. She can not diſſemble, nor deſpiſe the teares of hyr brother. It ſheweth forth as the morning light: it taketh from hir ſelfe, to relieue them whiche are in nēde. It dealeth breade to the hungrie, and bringeth the poore that wander vnto hir houſe, and couereth the naked, and hideth not hir face from hir owne fleſh. Vnto them that haue this loue the Lord giueth his bleſſing. Bleſſed is hee that conſidereth the poore & needy, the Lord ſhal deliuer him in the time of trouble. And Chriſt ſaith, Bleſſed are the merciful, for they ſhal finde mercie. Pſal.41. Mat.5.

And the patience of your hope. How many are the troubles whiche the children of God ſuffer in this life: let vs beholde the times which were before vs. Abel was innocente & iuſt, yet was he ſlaine by the handes of hys brother, and without a cauſe. The Prophets Dauid ſaith of the Prophetes, and holye men of God: and the ſame words ſaith the Apoſtle of the Church of Chriſt vnder the Goſpel, For thy ſake are we killed al the day long: we are Pſa.44. Rom.8.

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counted as sheepe for the slaughter. Ieremie
Ierem.6. saith, Thy worde is vnto them as a reproche,
Ierem.15 and again, For thy sake I haue suffred rebuke. What vilanies were wrought against our saiuiour Christ? They reproched him in spæches, brought fals accusatiõs, & fals witnes against him, and killed the innocent in whose mouth
2.Tim.3. there was founde no guile. When S. Paule appealed to the witnes of Timothie who did fully knowe his doctrine, manner of liuing, purpose, faith, long suffering, loue, and patience: and that he knewe also the persecutions and afflictions, which came vnto him, and whiche he suffered at *Antiochia, Iconiũ*, and at *Lystra*, after he had thus remembred his persecutiõs, & his own innocẽcie, he sayth, Al that wil liue godly in Christ Iesus shal suffer persecution.

What then hath the godly to leane vnto, but
Psa.23. hope? the prophet Dauid therfore said, Though I should walke through the valle of the shadowe of death, I wil feare no euil, for thou arte
Iob.13. with mee. Therefore saide Iob, though hee slay me, yet wil I trust in him. For he that putteth his truste in the Lorde shal neuer be con-
Phil.1. founded. In this hope spake S. Paule, Christ is to me both in life, & death aduantage. Again,
Rom.14. Whether we liue, or die, we are the Lords. And
Gal.6. againe, God forbid, that I should reioyce, but in the crosse of our Lord Iesus Christ. And to ỹ

Ro-

Romanes he ſaith, There is no condemnation to them that are in Chriſt Ieſus. This is the foundatiõ of faith, euen a ſtrong rocke whiche ſhal continue for euer. Neither tribulatiõ, nor anguiſh, nor perſecution, nor famine, nor any dãger can remoue the faithful from this hope. Rom. 8.

But ẏ wicked & vnſtable fal frõ their hope, & their fal is miſerable. They haue hard ẏ word of God ẏ teacheth vnto ſaluation, but did not regard it, they haue forgotten ẏ workes of the Lord, & receiued his grace in vaine. For whẽ they haue heard the word, the Diuel cõmeth, and taketh away the word out of their hartes, leaſt thei ſhould beléeue, & be ſaued. And ẏ end of theſe men, is worſe than the beginning.

It was not ſo with ẏ *Theſſalonians*. They receiued the word of God willingly, and it was fruitful in thẽ, ſo ẏ thereby they increaſed in faith, in loue, & in hope. Their faith the Apoſtle calleth forcible or effectual: their loue diligẽt & painful: their hope mightie through patience, wherby they ouercome al maner of dãgers: & reioyceth on their behalfe, becauſe he found ſo great ſucceſſe of his trauaile in the Goſpel amongſt them.

Knowing that you are elect of God. You were blind, ẏ childrẽ of wrath, wout vnderſtãding, wout God, & without hope. But god hath had mercy vpon you, and hath giuen you grace to know your calling. Herein it appeareth that

you are the chosen of God, and of the flocke of Christ. My sheepe (saith he) heare my voice, & I knowe them, and they followe mee, and I giue vnto them eternal life, and they shal neuer perish, neither shal anye plucke them out of myne hand. Ioh. 10.

For our Gospel was not vnto you in word only, but also in power, and in the holy ghost, and in much assuraunce. That you haue yelded obedience vnto the worde, and that my ministerie hath bene effectual amongst you, it commeth not of any power in your selues, or in me, it is the worke of God. He hath blessed my ministerie, he hath blessed your hartes. It is the gift of God, least any man shoulde boast thereof. Hereof he speaketh to the *Corinthians*, Who is Paule then? and who is Apollos, but the ministers by whom yee beleeued, and as the Lorde gaue to euerie man. I haue planted, Apollos watered, but God gaue the increase. 1. Cor. 3. It is he which hath the key of Dauid, which openeth, and no mã shutteth, and shutteth, and no man openeth. Without him wee can do nothing. He guideth vs and al our cousailes, and leadeth vs into al trueth. No man can come vnto mee (sayth Christ) except the father which hath sent me draw him. Iohn. 6. And by ỹ Prophet Ezechiel God saith, I wil giue you a new hart, and a new spirite wil I put within Ezechi. 36.

you.

you. I wil put my ſpirite within you, and wil cauſe you to walke in my ſtatutes, and you ſhal keepe my iudgements and do them. **And by the Prophete** Ieremie, I wil put my lawe in their inward parts, & write it in their harts. Ier.31.

Therefore Dauid **maketh his prayer,** Teache me ô Lord, giue me vnderſtanding and I wil keepe thy law. Pſal.119.

The wordes of the Preacher enter in at the eare. The ſpirite of God conueigheth them into the hart. Auguſtine ſayth, *Auditur euangelium, quidam credunt, quidam non credunt: qui credunt intus à patre audiunt & diſcunt, qui non credunt, foris audiunt, intus non audiunt, neq; diſcunt. Hoc eſt, illis datur vt credant, illis non datur.* The Goſpel is declared. Some there are which beleeue, ſome there are whiche beleeue not. They which beleeue heare it inwardly by the father, and ſo learne it. They whiche beleeue not, heare it onely with their outwarde ſence, and not with inward feeling, and therefore learne it not. As much to ſay, to them it is giuen, to beleeue: to the other it is not giuen. *De predeſtinat. Sanctorum. ca.8.*

In the Actes of the Apoſtles Lydia **a woman of the Citie of the** *Thiatirians* **heard the preaching of the Apoſtle** Paule: **But it is ſaid,** Whoſe hart the Lord opened, that ſhe attended vnto the things that Paule ſpake. Act.16.

The people whiche ſaide vnto Peter **and the other**

Act. 2. Apostles, Men and brethren what shal we do? did heare al the wordes of Peter: but they had an other teacher, that gaue force vnto the worde and made it fruiteful in them, and therfore it is said, They were pricked in their hartes. This also appeared in the Disciples Luke.24. whiche walked towardes *Emaus*: they heard Christ open the Scriptures vnto them, they reasoned with him, yet vntil their eies were opened they knew him not. His word crepte into their eares, but it was the spirite of God which wrought within them, which inflamed their harts, and made them to know him.

Thus God blesseth his word, and maketh it yeld fruit in such measure, as his wisdome hath appointed. His blessing appeareth greater, when many are conuerted: yet is his word al one, & the power therof no whit shorter whē it is vtterlye refused, or receiued but of few. Esa.55. Surely (saith God) as the raine cōmeth down, and the snow from heauen, and returneth not thither, but watereth the earth and maketh it fruiteful, that it may giue seede to the sower, and bread to him that eareth: so shal my word bee that goeth out of my mouth. It shal not returne vnto me voide, but it shal accomplishe that which I wil, and it shal prosper in the thing whereto I sent it. It is the worde of the liuing God, which is blessed for euer. And

blessed

blessed is that harte whiche can receiue it, whiche GOD instructeth, and giueth knowledge of his worde: whiche doth so learne it, that he is assured of the truth thereof, and nothing doubteth but it is in deede the worde of life: which sayeth thereof, this is the way, in which if I walke, I shal certainely goe forewarde to the Citie of my God: this is the trueth, if I hearken vnto it, I shall neuer be deceiued. Who soeuer findeth himselfe indued with this grace, he doth as plainely and euidently iudge of the words of God, and trye out the truth therof, from the deuises and doctrines of men: as a man of clere eie sight, is able to iudge of colours, and to knowe one colour from an other. Yea, in this is the knowledge of that more certaine, because colour doeth fade and alter, and manye times one colour thereby wareth like an other: but the trueth of GOD doeth neuer alter. It continueth one through al ages. It is the word of euerlasting life. Heauen and earthe shal perish, but one title therof shal not be lost. The truth of God shal be established for euer. The humble shal heare it, and be glad.

As ye know after what maner, we were amõg you for your sakes. You know how I behaued my self, and after what maner I haue liued among you. You know my first comming and

entrie vnto you. You know what doctrine I haue taughte, and what hath bene my conuersation of life. I neuer deceiued any, nor offered wrõg vnto the simplest. I sought not you, nor yours, but those things whiche are Iesus. I haue liued by the labour of my hands, in watchings, in hunger, in cold, and nakednes. God hath ordained, that they whiche teach the Gospel, should liue by the Gospel. Who fœdeth a flocke and eateth not of the milke of the flocke? but I haue not vsed this libertie. For I haue a great care least by any means I should offend you. Yet woulde I neuer flatter any in that thing they had done amisse: I neuer spared to rebuke il. If I shoulde feare, or sœke to please men, I were not the seruant of Christ. I sœke not mine owne glorie but the glorie of hym that sente me, who also hath made me a minister of his Gospel. I haue forsaken al things, my goods and life, my flesh and my bodie: and am daily in perils, compassed dayly by persecution, and sœ death daily before mine eyes, for the loue I beare to you, and for the care I haue of the Church. You are the Lords shœpe, I am your shephearde: you are the house of God, I am your builder: you are Gods Orchard, I am your ouersœr and workeman. I shal giue an accompte for your soules. You knowe how tenderly I haue loued you in the

Lord.

Lorde Your griefe hath bene my griefe, your ioie hath bene my ioie. I haue prayed for you day and night, and haue giuen thanks to God for you, and reioyced in your behalfe. What is more deare to a mã than life? yet haue I deſired to yéelde vp my life, that you might liue. I haue bene readie to ſuffer death, if thereby I might do you good. Theſe things you can not but remember, your conſcience beareth mée witneſſe, that I haue thus liued among you for your ſake.

V.6. And ye become followers of vs, and of the Lord, and receiued the word in muche affliction, with ioie of the holy ghoſt. He commendeth the godly for the practiſe of that which they haue learned and ſéene in him, in that they haue receiued the Goſpel, and framed their liues accordingly, and haue continued ſtedfaſt in the ſame in the middes of perſecution. Herein he doth not onely laie out himſelfe and the other Apoſtles for an example: but telleth them that this waye is alſo troden out by our Lorde himſelfe. Who as he is the way, and the lighte that lightneth euerie man which commeth into the worlde, ſo did he beare his croſſe, and did laye downe his life for his ſhéepe. Therefore he ſaide to hys Diſciples, The diſciple is not aboue his maiſter, nor the ſeruant aboue his Lorde. It is y- Mat.10.

nough for the Disciple to be as his maister is, and the seruaunte as his Lorde. If they haue called the master of the house Beelzebub, how muche more them of his household?

But this is reckoned vnto them for happinesse. Mat. 5. Blessed are you when men reuile you, and persecute you, and say al maner of euil against you, for my sake, falsely. Reioice and bee gladde for great is your rewarde in Heauen. For so persecuted they the Prophetes whiche were before you. They slewe them, and drowned them, hewed them with swordes, and cut them in peeces with sawes. Mat. 16. If anye man (sayeth our sauiour) wil follow mee, let him forsake himselfe, and take vp his crosse, and follow mee. So farre muste the children of God be from the loue of this worlde: in suche sorte muste he forsake his owne life, and endure affliction, that wil come vnto Christ.

In the olde lawe, the Priests went on, and carryed the Arke before, and the people came after: In token that they shoulde giue good example, and the people shoulde followe them. The priest was appointed to be a shril trumpet sounding in the eares of the people: and the people were commaunded to prepare thē selues for the battaile of the Lorde of hoastes. Therefore saieth Saint Paule, so haue I followed

ſwed the Lorde, and ſo haue you followed me: and receiued the worde (not in affliction onely, but) in muche Affliction. Where he deſcribeth the vnmerciful hartes, and tyrannous hate of the wicked againſte al thoſe that follow the lambe, and receiue the worde of God with gladneſſe. No torment ſo cruel, no deuiſe ſo ſtraunge, no manner of death ſo horrible, whiche hath not bene, or which is not layde vpon them. Their bodies be caſte into priſõs: they are ſtripte out of their houſes, and ſpoyled of their goods. Thus doe the enemies of God worke tyrannie and muche affliction vnto the godly. They conſume their bodies in fire, ſhedde their bloude without meaſure, throwe out their bones and ſcatter them vpon the face of the earth, and this doe they, not as againſt murtherers, robbers, adulterers, or ſuche like, but onely becauſe they receiue the word, and beare a loue to the truth, and cãnot deny the power thereof.

With ioy of the holy ghoſt. This is that whiche paſſeth al natural ſẽſe & wiſdome. Many ſeeme to take in good part, & abide patiẽtly afflictiõs, loſſe of goods, impriſonmẽt, & loſſe of life. But no mã can reioice in ỹ ſuffring of theſe things, but ỹ child of god: no mã, but whõ Chriſt hath choſẽ out of ỹ world: but whoſe name is writtẽ in the booke of life, but he, in whome the ſpirit

beareth witnes with his spirite that he is the child of God He knoweth that through many tribulations he must enter into reste. He knoweth, the wicked coulde haue no power ouer him, vnlesse it were giuen them from aboue: he knoweth that al is done for the best to thē that loue God: and that God coulde dispose meanes, if it were so expediente, to bring to naughte al the deuises of the vngodly.

When the seruants of God were cast into the hote burning furnace because they would not worship the golden Image, that the king Nabuchodonosor had set vp: who would haue thought, that the fire could not burne: or that their bodies should not haue bin cōsumed: yet did God in the middest of the fire preserue them so that not one haire of their heade was burnt, neither were their coates chaunged, nor any smel of fire came vpon them. Let vs neuer forget this notable example of Gods power to deliuer his seruauntes, that we maye euer be earnest and careful to professe our faith in him, and to striue vnto the death for the setting forth of his glorie.

Dan. 3.

It fareth euen so with the children of god in the persecution of this world: troubles, miseries, and aduersitie compasse them, as the fierie furnace compassed those three men of God. But God couereth them with his mercie,

cie, as with a cloude, that nothing ſhal hurte them. I ſay not, al that ſtande in like defence, ſhal in like ſoꝛt be ſo pꝛeſerued, that their bodies ſhal not be pierced. Foꝛ God ſuffereth the wicked to deſtroy and kil his ſeruauntes, and to conſume their bodies to duſt and aſhes. Yet are his ſeruauntes warned not to feare them. When the Apoſtles were beatē bicauſe they had ſpoken in the name of Ieſus, They departed from the counſel, reioicing, that they were counted worthie to ſuffer rebuke for his name. We reioyce (ſaith Saint Paule) in tribulations, knowing that tribulation bringeth foorth patience, and patience experience, and experience hope, and hope maketh not aſhamed, becauſe the loue of God is ſhed abroade in our hartes by the holy ghoſt which is giuen vnto vs. Act. 5. Rom. 3.

The comfoꝛte whiche is giuen is this caſe to the godly, is hidden within them. Foꝛ to him that ouercommeth ſhal be giuen a white ſtone, and in the ſtone a newe name wꝛitten, which no man knoweth ſauing he that receyueth it. The afflictions of this preſent time, are not worthie the glorie, which ſhal be ſhewed vnto vs. When our ſauiour did ſée the time of his paſſion dꝛaw neare, he ſaide to his Diſciples, You are they whiche haue continued with me in my tēptatiōs. Therfore I appoint Rom. 8. Luke. 22.

to you a kingdome as my father hath appointed vnto me, that yee may eate and drinke at my table in my kingdome, and sit on seates, and iudge the twelue tribes of Israel. And in his sermon vpon the mountaine, he saith, Blessed are they which suffer persecution for righteousnes sake, for theirs is the kingdome of Heauen. The case shal be altered. It shal bee betweene them and their persecuters as it was betweene Lazarus and the Riche man. When the wicked and cruel tyrantes shal see them in the presence of the throne of God, because they came out of great tribulatiō, & haue washed their long robes, & haue made them white in the bloud of the lambe: ỹ god of Abraham shal say vnto ỹ wicked : sonnes, remēber that you in your life time receiued your pleasures & likewise these men paines: now therfore are they cōforted, & you tormented. They are takē out of afflictiō into rest, frō their bōds into libertie, out of prison into a kingdome, out of miserie vnto glorye, frō life vnto death. The promise of this cōfort is often renewed. The prophet Dauid saith, They that sowe in teares, shal reape in ioye. Our sauiour telleth his Disciples, Yee shal weepe and lament, & the world shal reioice: and you shal sorrowe, but your sorrow shal be turned to ioy. S. Iohn heard a voice from heauen, saying, Blessed bee

Mat. 5.

Reu. 7.

Psa. 126.

Iohn. 16.

Reu. 14.

the

the dead, which hereafter die in Lord. Euen ſo ſaith the ſpirite, for they reſt frō their labours, and their workes folow them **He is commanded to write vnto the Angel of the Churche of the** *Smyrniās*. Feare none of thoſe things which thou ſhalt ſuffer, Behold it ſhal come to paſſe, that the diuel ſhal caſt ſome of you into priſon, that you may be tried, & ye ſhal haue tribulatiō ten dayes: be thou faithful vnto death, & I wil giue thee the crowne of life **Thus god ſuffereth his ſeruants to be ſifted, and to be tried as pure golde in the furnace, & receiueth thē as a ſwēte ſmelling ſauour of burnt ſacrifice. And this is it whereof the Apoſtle putteth the** *Theſſalonians* **in remembraunce, that they are ſtrengthned by the holy ghoſt not only to abide ſuch afflictiōs as they ſuffer becauſe they haue receiued the Goſpel: but alſo to reioice, becauſe they are aſſured, whatſoeuer ſhal happen vnto them, they be the children of God.** Reu. 2.

V. 7. So that you were as enſamples to al that beleeue in Macedonia and Achaia.

8 For from you ſoūded out the word of the Lord, not in Macedonia and Achaia onely: but your faith alſo which is toward God, ſpred abrode in al quarters, that wee neede not to ſpeake any thing.

9 For they thēſelues ſhew of you what maner entring in we had vnto you, & how you turned from

from idols to God, to serue the liuing & true God.

10 And to looke for his sonne from heauen, whome hee raised from the dead, Iesus whyche deliuereth vs from the wrathe to come.

The countries rounde about them, were drawen by the example of the *Thessalonians*, to beléeue the Gospel preached vnto them. You are (sayeth hée) as the bright sunne beames: they behold you, and reioyce of you, euen as of the morning lighte. You are an holy Citie sette vppon an hil, you can not be hid, your faith is a paterne of faith, your life is a paterne of life vnto them. They haue learned of you how to guide their wayes. You haue called them backe from errour, and from vngodlynesse, to serue the true and liuing God. You are made vnto them a swéete smelling sauour of life vnto life. For so it hath pleased God to make his Gospel knowen in al places through you, & to make you the builders of his church. When they beholde your godly conuersation which is in Christ, they are ashamed of thēselues. When they behold your light, they finde fault with their owne darkenesse. O say they, this is a holy people, this is a people that feareth God. Let vs heare them what they teach: let vs leade our liues in holinesse and righte-

ousnesse

ouſneſſe as they do.

Let vs by hearing theſe wordes enter into our ſelues. God hath giuen his lighte to ſhine vppon vs, he hath bleſſed vs with the knowledge of his Goſpel. Let vs take hēde, we turne not the light into darkeneſſe, nor the truth of God into lies. Many thouſande eyes are ſet vpon vs, to loke vpon and behold vs. Let vs be an example of godlineſſe. Let vs bē as a light to them that yet abide in darkenes. Let not the name of GOD be euil ſpoken of through vs. His name is holy. Woe bee vnto the worlde (ſayeth Chriſt) becauſe of offences: for it muſt needes be that offences ſhal come, but woe bee vnto that man by whom the offence commeth. Who ſoeuer ſhal offend one of theſe little ones, it were better for him, that a milſtone were hanged about his necke, & that he were drowned in the depth of the ſea. It were better for that man, if he had neuer bene borne. For the bloud of them that periſhe by his offence, ſhal be required at his handes. The wrath of God is reueiled from heauen againſte thoſe that are ſuche, becauſe they withholde the truth in vnrighteouſneſſe. The kingdome of God ſhal be taken awaye from them, & giuen to a nation that wil bring forth the fruites thereof. Mat. 18.

It foloweth, From you ſounded the word

word of the Lord, not in Macedonia & Achaia only, &c. If a man carrie in his hand a lighte burning cãdle, it giueth not light to him only ỹ carrieth it, but to al those which be in ỹ house, and they also sæ it whiche are without. Euen so, if any be the childe of knowledge, and carrie about him the light of God, he doeth not only taste of the comforte therof himselfe, and worke comfort to those that appertaine to the Church of God: but lightneth also the hartes of Paganes and Infidels, which are abroade. Suche as are bathed or perfumed with precious ointments, or pouders, haue not onely the pleasure to themselues, but the sauour therof casteth it selfe out, and is pleasant to al those which stande by. The Gospel is the lighte of God: It shineth in the darkenesse of thys worlde. It is the swæte incense and sauour of God: Whereseoeuer the breath thereof is receiued, it bringeth life.

But your faith also, which is toward God, spredde abroade in al quarters. As the lightning is sæne from one parte of the aire to the other, and as the sounde of great noise spreadeth it selfe farre and wide, so doeth the lighte of good conuersation in the godlye shew it selfe forth. And therefore he telleth them, they haue filled al the Countrie of *Macedonia* with knowledge, and with wonder at their faith, & sted-

ſtedfaſtneſſe in the truth. As if he had ſaide, great is the renowme of your king Alexander, and your countrey is famous. He hath ouerrunne the whole worlde and ſubdued it. He hath conquered *Græcia, Aſia, Arabia, Phrygia, Armenia, Scithia,* and *India.* Kings and princes fel downe before him. The whole worlde ſtode in awe of his name. Yet Alexander had but the power, and force of men. He had great treaſures of golde and ſiluer. He had numbers of horſes, and camels, and Elephants. He had ſword, bils, ſpeares, and dartes, and ſuche like artillerie and armour. Theſe were the things wherewith he ouercame his enemies. Hereby both he and his people were renowmed.

What then may be ſaid of ỹ battaile which you haue fought? or of the victorie whiche you haue gotten? you haue wonne, that Alexander coulde neuer winne. You haue ouercome your ſelues. You haue ouercome the worlde. He conquered the bodies of manye, and had them at commaundement. But their ſoules ſtode out, and woulde not be conquered. You haue ſubdued your ſoules, and brought them to the obedience of the Goſpel. You haue ouerrun al the countrie & triumphed among ỹ people And al this is brought to paſſe, wout force, wout policy, wout armour, without artilery, only by your patience, & ſuffering for the Goſpel ſake.

That

That wee neede not to speake anye thing. To make the commendation of their faith more euident, he telleth them, the fame of their zeale and constãcie is knowen in al places. Whether soeuer I go (saith he) they know you, and speake of you, and harken to you. Wherby appeareth how nedful it is, that chief townes and cities be wel gouerned, that vice in them be seuerely punished, that vertue and godlinesse be mainteined, and the people instructed, because the examples of suche places spread abrode in al quarters nigh them.

They themselues shewe of you, what maner of enterance wee had vnto you: After what sorte you receiued me, and howe deare I was vnto you. Al places were layde and beset for me to seeke my life, but you enlarged your selues toward mee, and toke mee in. When I was in prison, you came to me, and feared no man, you were not ashamed of my bonds, you were readie to lose your owne lyues to saue mee. This is spoken of to your great prayse.

And how you turned to God from idols, to serue the liuing and true God. Here are set downe in fewe words the sũme and partes of Christian religion. The first is to forsake al Idols to turne from them: then to turne vnto God, & to put al our trust in him: lastlye, to serue the liuing and true God. The seruice of

God,

God, and idols can not ſtand together. No mã can turne vnto God, that turneth not from idols. This is a wonderful effect of the goſpel, to forſake Idols, and ſerue GOD: to leaue cuſtomes, and the vſage of forefathers, and giue eare to the trueth. To loue from the harte, that whyche thou diddeſt ſometimes hate: and to deteſt from the harte, that whyche thou diddeſt ſometimes loue, is ſtraunge and wonderful. But to doe thys for Chriſt whiche was borne of pure Marie, whome the wiſe, and learned, and mightye men of this worlde deſpiſed, whyche was crucified, and hanged betwæne two thæues, whome they ſcorned vpon the croſſe: to followe, or beléeue, or put truſt in him: to cal him the power and the wiſedome of GOD, to confeſſe him to be, in whom al Iſrael ſhal be bleſſed, and in whom al the worlde ſhal be ſaued: to giue bodye or life for his ſake, is a ſtraunge miracle. No king, no prince, no lawe, no wiſedome of man can worke thys, and bring it to paſſe. This is the Lords doing, and it is maruaylous in our eyes. And thys doeth hée in thoſe onelye whyche receiue the word of the Goſpel with ioie of the holy ghoſt.

And to looke for his ſonne from heauen,

whom he raised,&c. The holy Scriptures doe not only teach vs to turne vnto God, but also what it is, that God giueth vnto al thē which seeke him, euen that they be deliuered from the wrath to come: and for whose sake he deliuereth vs, for Iesus his sonne whome he raysed from the dead. Therefore he telleth them, howsoeuer they be reiected, or despised as foolishe among men, if they continue in ẏ things whiche they haue learned, they shal be wise vnto saluation. That therefore they lift vp their heads, and looke for their redéemer: That they say, thy kingdome come, and, come Lord Iesus: Because he is appointed by God to bée the iudge of the quicke and the deade: and hée shal come in the glorie of his father, and deliuereth from the wrath to come al those that trust in him. For among men there is none other name giuen vnder heauen, whereby we must be saued. This is the deapth of al knowledge and the comfort which passeth al vnderstanding, that against al temptations, and afflictions whiche oppresse our conscience, or vexe and trouble our bodies, we may growe strong by faith in the sonne of God Christ Iesus, and assertaine our selues of his comming from heauen for our deliuerance.

CHAP.

Chap. 2.

FOr you your ſelues knowe, brethren, that our entraunce vnto you was not in vaine.

HE taketh witneſſe of them, of his diligence and paines taken in the fulfilling of his miniſterie: ſeeing it hathe ſo good ſucceſſe among them, that they by the preaching of the Goſpel haue forſaken ſuperſtition, and are turned vnto, and doe now ſerue the true & liuing God, and doe beléeue forgiueneſſe of their ſinnes, and deliuerance from the wrath to come by Jeſus Chriſt.

It is a greate and deadlye ſmarte to the faithful ſeruaunt of God, to ſée the people wilful, and to deſpiſe the word of their ſaluation. Hereof Eſaie complaineth, I haue ſpred out my hands al the day long to a rebellious people, which walked in a way that was not good, euen after their owne imaginations. They ſtopped their eares, and would not heare, nor be reclaimed, nor returne that they might bée ſaued. And Ieremie, O that my head were ful of water, and mine eyes a fountaine of teares that I mighte weepe day and night for the ſlaine of the daughter of my people, for they bee adulterers, and an aſſemblie of rebels. Sword and deſtruction commeth vppon Eſa. 65. Iere. 9.

them, and they wil not see: Oh that they woulde giue eare and repent in time. Againe,
Iere.4. My people is fooliſhe, they haue not knowen me: they are fooliſhe children and haue no vnderſtanding: they are wiſe to doe euil, but to do wel, they haue no knowledge. Dauid
Psa 4. cryeth out, O yee ſonnes of men, howe long wil yee loue vanitie and ſeeke after lyes? Why forſake you the truth of God, and haue no regarde to his mercie? So our ſauiour
Luke.13. mourneth ouer *Ieruſalem*. O Ieruſalem, Ieruſalem, which killeſt the Prophetes, and ſtoneſt them that are ſent to thee, howe often woulde I haue gathered thy children togither, as the henne hir broode vnder hir wings, and yee woulde not? howe carefullye and tenderlye haue I ſought thy ſaluation? howe often haue I called vpon thee, ſent vnto thee my ſeruãts, and poured out my bleſſings before thyne eyes? So bitter and mourneful a thing is it to al thoſe that ſeeke the glory of God, to ſee no fruite followe of their labours, to ſee the people continue ignorannte, and wilful, and to ſeeke theyr owne deſtruction.

Therefore they turne themſelues vnto GOD, whyche is the father of lightes, and God of al comforte, in whoſe hande are the hartes of the people, that his worde may haue

free

frée paſſage, and be glorifyed: that God wyl open vnto them the dore of vtteraunce, to ſpeake the miſterie of Chriſte, and publiſh the ſecréte of the Goſpel boldlye: that he wil giue power to his worde declared by them, and aſſiſte them with his holye ſpirite: that hée wyl open the eyes of the people, that they maye ſée: and turne theyr hartes that they maye bée conuerted. So did Dauid make his prayer, Open thou my lippes, O Lorde, and my mouth ſhal ſhewe foorth thy prayſe. Albeit my mouth is ſimple, and rude, and barbarous, yet if thou wilte it maye bée an inſtrumente to declare thy glorye. Then ſhal I teache thy wayes vnto the wicked, and ſinners ſhal bee conuerted vnto thee. Bee fauourable vnto Sion, builde the walles of Ieruſalem. Thus doe they lifte vp their handes, and cal vnto God, that he woulde ſend downe his lighte into the hartes of the people, that what they heare, they heare not in vaine, but maye receiue it, and vnderſtande it, and kéepe it. For vnleſſe God direct the hart, and make it fit to receiue inſtruction, the preacher, though he be neuer ſo deſirous to do good, doth labour in vaine. Pſa. 51.

God onelye diſpoſeth the wayes of men, it is he whiche tryeth the corne from the

chaffe. He knoweth whom he wil bring to bée of his folde, and make to heare his voice. Many times he blesseth his worde with great encrease among them, which at ỹ first despise it, and entreat cruelly the preachers, and messẽgers thereof. When Paule disputed, and exhorted ỹ *Iewes*, and the *Græcians* at *Corinthus*, and founde little fruite of his labour, and that there were fewe or none that liked his doctrine, and manye enemies whiche resisted and blasphemed it: he purposed to departe and go away from them. Then the Lorde saide vnto Paule, in the night by a vision, feare not, but speake, and holde not thy peace. For I am with thee, and no man shall lay handes on thee to hurt thee: for I haue muche people in this citie. They shal heare thée. If not nowe, yet they shal heare thée at some other time. They shal beare thy sayings in minde. I wil be with thée, I wil open their hartes, and make them obediente to the Gospel, and they shal bée turned vnto mée. Thou shalte sée the fruite of thy labour, and that thy comming vnto them hathe not bene in vaine.

Act. 18.

Verse. 2. But euen after that wee hadde suffered before, and were shamefully entreated at *Philippi* (as yee knowe) wee were bolde in our God, to speake vnto you the Gospel of God

God with much ſtriuing.

The ſtorie of theſe his perſecutions is written in the ſixtéenth of the Actes. He was ſtripte naked, and ſcourged with roddes, and caſte into priſon, and put in hazarde of life. Yet notwithſtanding he were thus euil entreated at *Philippi*, when he came to *Theſſalonica*, hée was nothing diſcouraged, but procéeded more boldely than before, and went into the ſinagogue of the Iewes, and diſputed Act. 17. thrée Sabboth dayes, and taughte them that Chriſte is that *Meſsias*, euen the ſonne of God.

But, that we maye the better conceyue howe mightily GOD worketh, and what great ſtrength he giueth to weake creatures, when he appointeth them to ſet forth his glorie, let vs beholde this boldneſſe of the Apoſtle in ſpeaking the Goſpel vnto them. To whom did he ſpeake? to the *Iewes*, the enemies of the croſſe of Chriſt. Where? not in hucker mucker, and in corners: but openlye, in their ſinagogue, for he feared no man. What time chose he? then when al the *Iewes* were aſſembled togither. How often? thrée ſabboth dayes togither. In what citie? in *Theſſalonica*, the greateſt, and moſte famous Citie of al that Countrey. Howe was he entreated? there aroſe greate trouble and contention.

They

They resisted him, spake against him, & sought to destroy him. For what cause? what had hee deserued? what had he taught? ỹ gospel of god, and of Christe, of the kingdome, and of the life to come. The Gospel in which God offereth his grace, and reconciliation, and cõfort, and peace, and saluation.

Who woulde thinke suche ioyful tydings should not be welcome? what eie woulde not willinglye open it selfe to beholde the brightnes of the sunne? what eare wil refuse to heare God speake? but it hath alwaies bin so. There haue euer bene some, that haue loued darknes, rather than light. The world shal ueuer be wout some Annas, or Caiaphas or Iudas, or Pilate. The children of the diuel shal alwaies set thẽselues against the children of God.

The cause of tumults and troubles, procẽdeth not from the Gospel. The Gospel of Christ, is the Gospel of peace. But the enemies of ỹ Gospel, are stirrers of vnquietnesse, and inflamers of warre. Abel was simple, Cain spiteful. Iacob smoth, Esau rough & hearie. Dauid gentle, Saul cruel. Ioseph innocente, his brethren wicked, and fel vpon him. The Apostles humble in harte and peacemakers, the Phariseis bloud thirstie, & sought to put them to death. The like examples are before vs this day. The whole world is in an vproare,

roare, and great troubles and afflictions are in al places. No man is able to declare the miſery thereof. Let no man therefore ſlaunder, or forſake the goſpel. It hath bene ſo from the beginning, and from time to time.

Such troubles, confuſion, and miſerie, are wrought not by the goſpel, or them that receiue the goſpel: but by thoſe which reſiſt it. They practiſe al meanes, and turne al things vpſide downe, rather than it ſhould take place. The wicked are angrie therewith, they gnaſh their teeth, and conſume away. This is the cauſe, for which, the children ſhall riſe againſt their parents, and ſhal cauſe them to die. Cain murthered Abel because God had reſpect vnto Abel, and to his offring. Eſau could not abide Iacob, becauſe Iſaac had giuen him his bleſſing. The brethren of Ioſeph ſought to make him away, becauſe god had a fauour vnto him. Saul was wrothful againſt Dauid, becauſe god gaue him great gifts of courage, and ſtrength, & wiſdome. The *Aegiptians* loathed the children of *Iſrael*, becauſe they were Gods people. The *Galathians* reſiſted Paul, becauſe he preached the truth. Therfore (ſaith S. Paule) we labour & are rebuked, becauſe we truſt in the liuing god, which is the ſauior of al mē. Specially of thoſe which beleue. Likewiſe ſaith our ſauior, They ſhal excōmunicate you, yea the

Mat. 10.

1. Tim. 4.

Ioh. 16.

time shal come that whosoeuer killeth you, wil thinke he doeth God seruice. And these things wil they doe vnto you, because they haue not knowen the father nor me.

Euen so standeth it with the Churche of God this day. There is nothing newe, that is vnder the sunne. Whatsoeuer is done nowe, hath bene done afore. Who wil lift vp hys eyes, and looke to the doings of men, shal see Cain rise vp against Abel, Esau against Iacob, the cruel brethren against Ioseph, Saul against Dauid, Pharao against Moses, the Aegyptians against the people of God, the High Priestes and the Pharisees, against Christ and al that wil be his disciples: they change peace into warre, they turne iudgement into gall, & ỹ fruite of righteousnesse into wormewoode, they resist ỹ truth of God, to establish deuises and doctrines of men. But blessed be God, they shal not preuaile. He giueth vs peace. He hath made vs turne our swordes into mattockes. He hath taught vs altogither w̃ one mouth, and one hart to praise him, euen the father of our Lord Iesus Christ. His truth is mightie, and shal preuaile.

V. 3. For our exhortation was not by deceit, nor vncleanenesse, nor by guile.

4 But as we were allowed of God, that the Gospel should be commited vnto vs, so wee speake,

speake, not as they that please men, but God, which trieth our harts.

God (sayth he) hath chosen me from my mothers wombe, and set me a part to the office of an Apostle. He hath appointed me to carrie his name before the Gentiles. Therefore as he hath giuen me charge to preache the Gospel, and to bring the people vnto him from the power of Satan: so I speake, truely, faithfully, sincerely, not as the words of men, but as the words of God. I haue vsed no deceit, nor taught you to follow traditiõs of men in stede of the commaundements of God. In like sort sayth he to the *Corinthians*: I haue receiued of the Lord, that which I also haue declared vnto you. And againe, We are ambassadours for Christ, as though God did beseeche you thorow vs. For this cause he sayth vnto them: Seing that we haue this ministerie, as we haue receiued mercie, we faint not, but cast from vs the clokes of shame, and walke not in craftinesse, neither handle we the word of God deceitfully: but in declaration of the truth, we approue our selues to euery mans conscience in the sight of god. In these speeches he asketh credit, because of his vpright handling of the word: and chargeth the false prophets for marring the word of God with vncleane and deceitful corruptions and gloses.

1.Cor.11.

2.Cor.5.

2.Cor.4.

In

In forrain countreis, women that haue no natural beautie of their owne, vse to paint and colour their faces, that wheras they lack beautie in déede, yet they may séeme beautiful. Euen so is it oftentimes in matters of religion. Such as holde not the true religion, as it is taught by the worde of God, and hath bene practised in those Churches, whiche the Apostles planted, and among those Christians whiche liued nighest vnto that time, when the Apostles preached: because they know, their religion whiche they professe nowe wil not agrée with that: they deale deceitfullye and with guile. These be false Apostles, and deceitful workmen. They beguile our senses, and blind our eyes. They cal vs to worship an Idol, in stéede of the true and liuing God. They lead vs out of the light into darkenesse, from the truth into errour, from knowledge vnto ignorance. They forbid lawful matrimonie, and cal it filthinesse, and allow open stewes and harlots as a thing which nothing empaireth their holinesse.

I wil not speake al that I might, nor in such sorte as the matter occasioneth. Yet can I not but saye somewhat of their spiritual craftinesse in abusing and beguiling the people of God.

The *Aegiptians* furnished richely, & decked their

their churches beautifully, and al in the honor of a cat. Many things among theſe men carrie great ſhew of holineſſe, which are nothing elſe, but cloakes of their ſhame, and manifeſt proſe that they are not alowed of God, but are crept in by deceipt, and by guile.

Single life carrieth a fayre ſhew. But O merciful GOD what ſhame and vilanies haue bene couered with this cloake? Pius *ſecundus* ſaw ſomwhat, whē he ſayd, as mariage was taken away from prieſtes vpon great cōſiderations, ſo now vpon other greater conſiderations it were to be reſtored to them againe. Hierome ſaw ſomewhat when he wrate thus, *Videas nonnullos accinctos renibus, pulla tunica, barba prolixa, à mulieribus non poſſe diſcedere, ſub eodem manere tecto, ſimul inire conuiuia: ancillas iuuenes habere in miniſterio, & præter vocabulum nuptiarum omnia eſſe matrimony.* You maye ſee ſome (that pretēd grauity) are girded, & go in blacke, and haue long beardes, who can in no wiſe leaue the companie of women, but keepe houſe with them, and banquet with them. They take yong maydens into their ſeruice, and doe al things as if they were married, ſaue that they lack the name of mariage. *Caſtitatē docēt, & caſtitatem non ſeruant*, ſayth Origen, They teache chaſtity & yet keep not chaſtity. And Epiphan. They refuſe mariage, but

Platina, in Pio, 2.

Ad ruſticum Gallum.

Orig. tract. 24 in Math.

Epiph. cont. Origenia. hæreſ. 42.

but not lust or pleasure.

Images are fayre and beautifull. The churches are decked and beset with them. But they are a cloake of shame. They are set in place of teachers. The Priestes are ignorant, and liue in idlenesse, and send the people to learne at pictures. They cal thē lay mēs bookes: yet, What profiteth the Image? (sayeth *Abacuc*) for the maker thereof hath made it an image, & a teacher of lies. And *Ieremie* sayth, the stock is a doctrine of vanitie.

Abac. 2.

Ierem. 10.

What is their meaning to speake, and praye in the Church in a straunge tongue? this is a cloake of their shame. Their priestes be so vnlearned, they can scarce vnderstand english, yet they saue their credite, seeing they are able to reade latine. And hereby they couer al their blasphemies, and superstitions: because the people cannot vnderstand, and therefore not reproue them.

I speake nothing of their reliques, pilgrimages, purgatorie, and such other cloakes of shame, which they vse to hyde their couetousnesse, and thereby draw vnto themselues the riches of the whole worlde. They cannot say with the Apostle, our exhortation was not by deceit, nor vncleannesse, nor by guile.

I know there are some, that lay it vnto our charge, as the false Apostles did vnto Paule, that

that we vse the word of God deceitfully: they finde fault with our translations of the Scriptures. They spare not to say, there be a thousand faults in the new Testament. Yet would they neuer set downe 500, or 100, or 50, or 25, or 5.

If thers be errors in the translation, I know they were men which translated it, and might erre like men. May no translation be allowed that is not altogither perfite: as if the grēke translation were without faulte, or as if manye faultes were not in the common vulgar translation in latine, or in the translation of Hierome. What then: must the grēke translation be forbidden: Must Hieromes translation, or the vulgar translation be forbidden: As for the old latine common translation, though many learned men haue shewed the grosse errors thereof: Yet haue they wel prouided for it in the councell at *Trident*, *Ne quis veterem vulgatam editionē reiicere quouis prætextu audeat, vel præsumat.* Let no man dare, or presume (say they) by any maner of colour, to refuse the old common translation of the bible. Yet is no translation of ours so corrupt, as that which they haue thus priuiledged. But if it were trus which they falsely report: reason would, they did correct the errors, and so set it abroade. But thus they beare you in hand, that they may

bring

bring you in hatred of it, and pul you from the reading of the scriptures. I wil not say in what sort they abuse the word of God. What speake I of abusing? Nay they doe manifestly against, and contrarie to the word. The worde of God teacheth vs forgiuenesse of our sinnes by the bloud of Iesus Christ once offred. They teach contrarie, that the same bloud is daylye offred, and Christ as often new borne, as pleaseth the priest to say masse. The worde of God forbiddeth to make any graue Image, to bow downe to it or worship it. They teache contrarie, that Images are to be worshipped, and euen with such honour, as is due to the paternes themselues. The word of GOD teacheth vs to praye in a knowne tongue: they teache the cõtrarie, and account it for heresie to pray in a knowne tongue. The worde of GOD chargeth al states of men to bæ subiecte to their Prince or higher power: They withdrawe their obedyence vnto ciuile Magistrates, and teache the people to resiste authoritie. Erasmus sayth in his notes vpon these words of Christe: Let these goe their way. *Noui quendam magni nominis theologum, &c.* I knowe a Deuine of great fame and account for his learning, whiche did wreste these wordes of Christ, to defende the immunitie or lawlesse estate of cleargie men.

In Eras. annotat. 18. Ioh.

But

but this did he *ridiculè*, fondly or peeuiſhly: ſayth Eraſmus.

It would bée ouer long to declare vnto you the foliſh or rather blaſphemous applying of ỹ ſcriptures, to approue their geſtures at maſſe, & ỹ ſouereintie & chiefte that they challẽge. One of their Biſhoppes in the late counſel of *Trent* ſayd of Paulus. 3. then Pope, *Papa lux venit in mundum*, the Pope which is the light is come into the world. Which are the wordes of the Euangeliſt, declaring the Godhead of Chriſt. *Cornelius Eiſc. Bitont.*

By theſe few, it may appeare how vniuſtly they charge vs with corrupting the worde of God. And how truely this fault is to be layde vnto them, whiche eyther abridge the ſenſe of the Scripture, or reache it further than it yéldeth, or vtterlye refuſe to ſtande to the authoritie thereof, and in no caſe can like that the people of GOD, ſhould reade the Scriptures: and haue adiudged them heretiques, and conſumed their bodies in the fire, which haue defended in ſpéeche, and ſoughte to maintaine the doctrine of truth ſet downe in the holy ſcriptures.

The Apoſtle ſayth, He was allowed of god. They that enter into the miniſterie, muſte bée allowed, not of men only, but of God. Therfore whoſoeuer taketh that charge ouer the people, muſte loke narrowly into himſelfe, and ſée

whether his calling be of God. If he haue not a testimony that God hath called him inwardly, al other outward calling is to smal purpose. God is a righteous iudge. He wil say to the cõscience and to the hart of such a one, friend how camest thou in hither without thy wedding garment? who brought thée in? giue an account of thy stewardship. Thine account is great.

And because some are this daye to be admitted into this office, let vs praye vnto God for them that GOD wil allow them, that he wil giue them harts to conceiue, and tongues to speake the truth of GOD, that they maye bée the seruauntes of Christe, and disposers of the mysteries of God: that they may bée the salt of the earth, and the light of the worlde: that they maye lay out the Lordes money to his aduauntage: & so it may bée sayd vnto thẽ, Thou hast bene faithfull in little, I wil make thee ruler ouer much, enter into thy maisters ioy.

Mat.25.

V.5. Neither yet did we vse flattring words, as you know, nor coloured couetousnes, God is record.

6. Neither sought we praise of men, neither of you, nor of others.

The seruaunt and messenger of GOD must so speake, as GOD speaketh. God speaketh dœpelye, and to the hart. Hée launceth the spirite, & woundeth the inward parts.

He

He biddeth Eſay ſhew the people their tranſ-
greſſiõs, & the houſe of Iacob their ſinnes: God Exod. 20.
himſelf ſayth, I viſite the ſinne of the fathers
vpon the children, vnto the third and fourth
generatiõ of thẽ that hate me. Again he ſaith, Leuit 26.
If ye ſhal diſpiſe my ordinances, either if your
ſoule abhorre my lawes, ſo that ye wil not doe
al my cõmãdements, I wil ſet my face againſt
you, & you ſhal fal before your enemies, and
they that hate you ſhal reigne ouer you. But
vnto thoſe that repent them of their ſinnes, and Eſa. 45.
turne vnto him, God ſayth, I urne vnto mee,
and yee ſhal bee ſaued. Againe, Thou diſobe- Ier. 3.
dient Iſrael, returne ſaith the Lord, and I wil
not let my wrath fal vpon you. So muſt the
miniſter of God, he muſt ſhew forth ẏ mercy of
god, & not hide his iudgemẽts. He hath ẏ Lords
buſineſſe in hand, he may not do it negligently.
A flatterer maketh it his greateſt care to pleaſe
men, he ſæketh their fauour, he feareth to diſ-
pleaſe, and dareth not ſpeake that, that wil bee
euil taken. When he ſeeth a thæfe, he runneth
with him, and is partaker with the adulterers:
he ſoweth pillowes vnder the armes of ſin-
ners. Whoſoeuer ſaith, nay, his nay is readye:
and if any ſay, yea, he is readie to ſay, yea.
Hee chaungeth often as the Weathercock.
Hee dareth not ſtriue agaynſt the ſtreame His
hart is at the wil of others. He ſæketh ſome

gayne, he seeketh his own glorie, and not the glory of God. They which are such, are called in the scriptures, hirelings, dumbe dogges, that cãnot barke. They deny God, betray his truth, and deceiue the people. They lock vp the truth in lies. Of such the spirite of God sayth: Woe vnto them that haue a double harte, and to the wicked lippes. And, A double mynded man, is inconstant in all his wayes. And, He that is not with me is against me: and, He that gathereth not with me, scattereth. And, How long halte ye betweene two opinions? if the Lord be God, follow him: but if Baal be hee, then goe after him. And againe, What Communion hath lighte with darkenesse? and what concord hath Christ with Belial? cursed is he which flattereth the people, & is vnfaithfull in the Lords worke.

Ecclc.2. James.1. Luke. 11. 1.King 18 2.Cor.6.

Nothing is so requisit in the steward of god, as that he be found faithful, and that he speake those things whervnto the Lord hath sẽt him, boldly. That they keepe not back the message giuen them of God, nor feare to doe their errand, for any malice of men. Who is it (saith S. Peter) that wil harme you, if you follow that which is good? notwithstãding, blessed are ye, if ye suffer for righteousnesse sake: yea, feare not their feare, neither be troubled. If the Apostle speake this cõfort to al Christians, which haue

1.Pet.3.

haue a care to ſerue God, and therby exhorteth them to ſtedfaſtneſſe, and to ſanctifie the Lorde in their harts, & to be ready to giue an accounte of their faith, and of the hope that is in them: how much more ought preachers & they which are appointed to ỹ Miniſterie lay aſide al feare, and flatterie of men? Woe vnto them that goe downe into *Aegipt* for helpe. The *Aegiptians* are men, and not God, and their Horſes fleſh and not ſpirite: and when the Lord ſhal ſtretche out his hand, the helper ſhal fal, and he that is holpen ſhal fal, and they ſhal altogether faile. Eſa 31.

Chriſt telleth his diſciples, they are ſalte, and they are light. Salt muſt nædes be ſharpe to a rotten wound. Light muſt nædes be painful to a ſore eye. A good phiſition muſt nædes trouble & diſquiet his ſicke patient, before hæ can heale his diſeaſe: & a good ſurgion muſt næds launce and rip vp feſtered wounds. We are ſurgions, we are phiſitions The word of God is cõmitted vnto vs, that by vs it might be applied to ſeale the earth, and that the light therof ſhould ſhine forth in al the world. Crie out aloud, lift vp thy voice as a trumpet. If ỹ trumpet giue an vncertain ſound, who ſhal prepare himſelfe to the battai'e? When God had called Ieremie to the office of a prophet, and ſayde, Thou ſhalt goe to al that I ſhal ſend thee, and whatſoeuer Eſa.58. Ierem.1.

soeuer I commaunde thee shalt thou speake: hee sayde farther, Feare not their faces, least I destroy thee before them. For beholde this day, I haue made thee a defenced citie, & an iron piller, and walles of brasse against the whole land. Thou shalt not bend, thou shalte not yéeld. Thou shalt be a consuming fire they shal be stubble before thée. Likewise sayth God
Gen.15. to Abrahã. Feare not Abrahã, I am thy buckler, and thine exceeding great reward. When Moyses sought to refuse the message, & thought himselfe ouer simple to goe vnto Pharao, God
Exod 3. aunswered, Certainly I wil be with thee. And
Exod.7. after he sayth, I haue made thee *Pharaos* God, he shal tremble and quake at thy voyce. So
Math.10. sayth Christ. What I tel you in darkenesse, that speake you in light, and what ye heare in the eare, that preach yee on the houses. And feare ye not them which kil the body, but are not able to kil the soule: but rather feare him which is able to destroy both soule and body in hel.

The consideration hereof euer moued the Prophets & Apostles to warrant their sayings with authority from God, and to set aparte al feare when they spake in his name. When A-
1.King.18. hab reproued Elias, Arte thou he that troubleth Israel? He aunswered, I haue not troubled *Israel*, but thou and thy fathers house, in that yee

yee haue forſaken the commaundements of the Lord, & thou haſte followed Baalim. **The Prophet** Eſay **is bolde with the Princes of** *Iuda* **and** *Ieruſalem*, **and ſayth,** Heare the worde of the Lorde, O Princes of Sodome, hearken vnto the law of our GOD, ô people of Gomorrha. Iohn **the baptiſt, nothing feared to tel** Herode **a mighty Prince,** It is not lawfull for thee to haue hir to wife. If Balaac would giue mee his houſe ful of ſiluer and golde, **ſayeth** Balaam, I cannot paſſe the commaundemente of the Lord to doe good or bad of myne own minde: What the Lord ſhal commaund, that ſame wil I ſpeake. Moſes **was bid to tel** Pharao, The Lord God of the *Hebrues* hath ſente me vnto thee. **Chriſt calleth** Iames & Iohn **the ſonnes of** Zebedeus *Boanerges*, **whiche is, the ſonnes of thunder, becauſe they ſhould not flatter, but raiſe tempeſt, and lighten, & thunder in the eares and harts of their hearers.**

Eſa.1. Mat.14. Nomb.24. Exod.7.

S. Paule **ſayth,** I am not aſhamed of the goſpel of Chriſt, for it is the power of God vnto ſaluation to euery one that beleeueth. **It is the woꝛd of God and ſhal endure foꝛ euer. He hath not giuẽ vs ỳ ſpirit of feare to flatter, but the ſpirite of mighte and of power to ſpeake roughlye and couragiouſlye, where occaſion ſo requireth. And therefoꝛe ſayth,** If I

Rom.1.

would please men, I were not the seruaunt of Christ. But I preache, Gods doctrine, and not the doctrine of men: I seeke to please God, and not men.

The Phariſes sought to please men, and to deceiue the people. They taught them to walke in the wayes of their forefathers, to beleeue, as they beleeued, to doe as they had done. They flattered them, and sayd, you are the Church of God, you are Gods people, you are the sonnes of Abraham, you cannot erre, you cannot be deceiued. They that in this sort flatter ỹ people and deceiue them, they serue not Jesus Christ, but their bellie, and through flatterie & fayre speeche seduce the harts of the simple.

Nor coloured couetousnesse. The scribes and the Phariſes deuoured vp widows houses vnder pretẽse of their long prayers. They prayed, & made mony of their prayers: They gaue almes, and made mony of their almes giuing: They fasted, and made mony of their fasting. This did ỹ Scribes & the Phariſes. Their doings continue stil. They be dead, their name is take away, but their profeſſiõ abideth. As they made gains of their prayers, & almes, & fasting: so do some now make great gaines, & wax rich vnder pretẽce of holinesse. They haue brought in a profeſſiõ of wilful chastitie, & forbiddẽ mariage in some whole estate of men. No doubte

chastitie

chaſtitie is a holy thing. But they haue giuen licence for money, to ſuche as woulde, to forſake their vow of chaſtitie. They haue forbidden to eate certaine meates, vppon certaine dayes. God left meates as free to the choiſe of euerie man, as he left his ſunne to ſhine freely to the vſe of al men. And they make free libertie for money, to eate what euerie man liketh. They make money of Purgatorie, money of pardons, and money of their Maſſes. They make money of Peter, and of Paule, of the Apoſtles, and Martyrs, and of Chriſt himſelfe. Theſe are they of whome Saint Peter ſpeaketh, Through couetouſneſſe ſhal they with fained wordes make marchaundiſe of you. One ſayth of them, *Curia Romana non captat ouem ſine lana*. The courte of Rome careth not for that ſheepe, that hath no fleece. I wil not laye forth at large, how they do al things for couetouſneſſe. I haue no pleaſure in ſpeaking il. God graũt vs, ſo to deliuer the Goſpel aright, that we vſe not the truth of God, for a cloake of couetouſneſſe. 2.Pet.2.

Neither ſought we praiſe of men, neither of you, nor of others. This is an other hinderaunce of the courſe of the Goſpel, when the miniſters thereof loue the praiſe of men more than the praiſe of God. Howe can yee beleeue (ſaith Chriſt) which receiue honour one of an Ioh.5.

other,and seeke not the honour that cõmeth of God alone? how farre the Apostle was frõ this ambition,it appeared. For he was reuiled,and euil spoken of, and counted the filth & outcast of the world.

V.7. When we might haue bene chargeable, as the Apostles of Christ: but we were gentle among you, euen as a nource chearisheth her children.

8. Thus being affectioned to you,our good wil was to haue dealt vnto you, not the Gospel of God onelye, but also our owne soules, because yee were deare vnto vs.

9. For yee remember,brethren, our labour and trauaile: for we laboured day and night, because wee woulde not bee chargeable vnto anye of you,and preached vnto you the Gospel of God.

10. You are witnesses, and God,how,holily,and iustly,and vnblameably wee behaued our selues among you that beleeue.

I might haue required meate and drinke, & other things necessarie,at your hands. For who fædeth a flocke, and eateth not of the milke of the flocke? who planteth a vineyard, and eateth not of the fruite thereof? who goeth a warfare at any time of his owne coste? who mouseth the mouth of the ore,that treadeth out corne? we plant the vineyarde of the

Lord

Lorde of hoastes. We fede Christes flocke. We go to warfare, and stand in the watche & defence of your safetie. We are the pore oxen, that treade out the corne, which wil fede you to saluation. We are your seruaunts, we labour to do you good, we are ordained to minister in the Church of God. It were great reason we shoulde reape your carnal things, whiche haue sowen to you spiritual things. The workeman is worthie his wages. Yet taught I the Gospel freely, and without reward, and was readie to giue my bloud, my life, and my soule out of my bodie for your sakes. What coulde you aske of me more? what greater gifte coulde I bestowe vpon you?

V. 11. And ye know how that we exhorted you, and comforted, and besought euerie one of you (as a father his children.)

12 That yee would walke worthie of God, who hath called you to his kingdome and glorie.

I toke care of you as of mine owne soule, and dealt with you by al waies of cõfort, & exhortation, that you woulde take hede vnto your selues, and your calling. I did put you in minde, that you were placed in the middest of the vnfaithful people, whych

which knewe not God: & that they watched you and your doing: that their eye was vpon your housholde, your wiues, your seruauntes, and your children: vppon your selues, & your words, to espie if they might finde any occasion to speake euil of you. I did beseeche you by the glorious comming of our Lorde, and sauiour Iesus Christ, that the name of God might not be il spoken of through you. You can not denie this. You must nedes confesse, you haue thus bene taught. Ignorance cannot be your excuse. What remaineth then? but that you performe it. For the seruaunt that knoweth his maisters wil, and doeth it not, shal be beaten with many stripes.

As a father his children. What maner care is it that the father taketh of his children. Manye men are fathers of children: but what mã taketh the care, he ought to take for them? pastours, or teachers of the people shoulde be affected towards their people, as fathers are to their natural children.

Let such as are fathers, and haue children, know in what sort they must be careful. Your children are a good blessing of God, they bee members of the bodie of Christ, & the sonnes of God. The kingdome of heauen belongeth to them. God hath appointed his Aungels to guide and leade them, and to shielde them frõ euil:

euil: and their Aungels be in the preſence of God and doe beholde the face of their father which is in heauen. They be freſhe plantes of the Churche. Who knoweth what neceſſarie inſtruments they may be in the commõ wealth, and in the houſe of God? It is not ynough to fæde them, and to nouriſhe theyr bodies, with neceſſarie ſuſtenaunce. For this do the heathen that knowe not God: and the ſauage and brute beaſtes, and the birdes whiche haue no vnderſtanding. They brædе vp theyr younge ones, and are tender and paineful to prouide for them. The aſſe thoughe ſhe be dul, the Beare, and Lion, thoughe they be wilde and cruel, yet ſæke they farre and nære to get wherewith to helpe their young. Therefore if there be anye, or can be anie whiche doeth forſake and leaue his owne, he is more beaſtly than the fœliſhe Aſſe, and more vnnatural than moſt cruel Beares, and Lions, and Tigres.

But in this parte men are for the moſte part ouer careful. For this cauſe many builde their houſes with bloud, and ſæke poſſeſſions by iniquitie: they ioyne houſe to houſe, and fielde to fielde, and wyl dwel alone vpon the earth: they oppreſſe the powre and nædie, and do wrong to the widowe, and the fatherleſſe: they make money their God, and ſpoyle one

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an other: and al to prouide for their children. This is the couer and cloke for al their mischiefe, they may not leaue their children vnprouided. Vnhappie are the fathers, whiche in this sort care for their children, by ỹ ruine and spoile of the nædie and innocēt, and so breake the commaũdement of God: because their portion shal be with the wicked in the lake that burneth with fire and brimstone. And vnhappie are their children, because they are partakers of their fathers wickednesse, and therefore shal also be partakers of punishmēt with them. The Prophete Dauid saith, I haue seen the wicked strong, and spreading himselfe like a greene Bay tree. Yet he passed awaye, and loe, he was gone, and I sought him, but he could not be found. His rote was dæpe, hys stocke strong, his braunches broade, he spread ouer and shadowed the whole countrey, yet he passed away. He departed, his sonnes died, his house sone decayed, and his name was in little time quite forgotten. Psa. 37.

Oh how much better then is it to furnishe the minds of your children, and to instruct thē in godlinesse, to teache them to know God, to leade their life vertuouslye, and to rebuke them, and correcte them for dealyng il.

The beginning of wisedome is the feare of

God,

God. Let them then learne what that good and acceptable wil of GOD is. Shew them the way in which they ſhoulde walke, that they goe neither to the right hande, nor to the left. The worde of God is pure and giueth vnderſtanding to the ſimple: it is a lighte to theyr foteſteps: it teacheth thoſe that are yong to amend their waies.

When Chriſt came into *Ieruſalem*, the yong childzen receiued him. They cried Ozanna to the ſonne of Dauid: Bleſſed is he that commeth in the name of the Lord. Chriſt giueth witneſſe of them, By the mouth of babes and ſucklings, haſt thou ſet forth thy praiſe. The words of the little and ſimple childzen were able to confounde the wiſedome of the Phariſeis. Thus were they taught from their cradle, ſo careful were their godly parẽts for thẽ. Mat. 21.

Contrariwiſe, they can not haue any wiſedome, that deſpiſe the law of the Lorde. They become blinde, and wicked, & abhominable in al their waies. Thei haue no ſenſe, nor fæling of the wil of God. They cã not know light frõ darkeneſſe, nor God from Belial. Such were the little childzẽ that mocked the prophet Elizeus, & ſaid to him Come vp thou bauld head, come vp thou bauld head. Their bringing vp was no better. Their wicked fathers hadde taught thẽ nothing els but wãtonnes. But the 2. King. 2.

wrath

wrath of God fel vppon them, and there were destroyed by two Beares two and fortie of them.

An other care, which a father ought to haue of his children, is to leade them vp in the stu-
Mat. 5. die of vertue, and of godlie life. Blessed are the pure in harte, for they shal see God. They which kéepe not this waye, are the children of wrath. Herein standeth the whole profession
1. Thess. 4. of a Christian life. For God hath not called vs to vncleanesse, but vnto holynesse. This is the wil of God, and this is our promise made vnto him, that we serue him in holynesse & righteousnesse al the dayes of our life, that we encrease in vertue, and growe from grace to grace.

A good and louing father, whiche sendeth his sonne to a daungerous iourney, either by sea or lande: first instructeth him with aduise, and telleth him in what sorte he shal auoyde perils. Take héede, saith he, the waye is perilous, whiche thou must passe. The sea is terrible. The waues rise vp as high as heauen, and by and by thou shalte sée a pit as lowe as hel. The sandes may swallow thée, the rockes may destroy thée. Thou shalte passe by huge mountaines, and through wildernesse, where théeues wil assault thée. Thy harte wil quake. Thou shalt crie for succour, and finde no man

to

to helpe thée. In theſe and theſe places hath manie a good mans childe bin caſt away. Oh take hæde my ſonne, thou art the ſtaffe and ẏ comfort of mine age. If ought come to thée otherwiſe thã wel, I ſhal ſone after ende my daies in ſorrow.

If a father be thus careful, ẏ his child ſhould eſcape worldly dãgers: he muſt be more carful of ſpiritual daungers, in which who ſoeuer is loſt, is loſt for euer. Therfore, thus wyl he ſay to him. Oh my ſonne vnderſtande what God hath done for thy ſake. Take hæde to thy ſelf. The worlde is al ouer ſtrawed with ſnares. The Diuel raungeth, and ſæketh whome hée may deuour. Giue no ground to him, but reſiſt him, and he wil flée from thée. Be ſtrong in faith. The name of the Lorde, is a ſtrong tower of defenſe. Cal vpon him in the day of thy trouble, and he wil deliuer thée. He wil giue thée of his ſpirite.

Take hæde my ſonne, and be not deceiued: let no wilfulneſſe caſte thée away. If ſinners entice thée, be not a companiõ of them in wickednelle. Faſhion not thy ſelfe to the likeneſſe of this worlde: for the world palleth awaye, and the luſt therof. He that loueth this world, the loue of God is not in him. Be not like vnto them that periſh. Thou waſt conceiued, and borne in ſinne, thou art by nature the child of

wrath. But God made thée méete to be partaker of the inheritaunce of the Saintes in lighte, and hath deliuered thée from the power of darkenesse, & hath translated thée into the kingdome of his deare sonne. Receiue not this grace in vaine. Cast away the workes of darknesse, and put on the armour of lighte. Be renewed in thy harte and in thy spirite, that it maye appeare I haue bene careful for thée. Thus a good father séeketh to traine vp his sonne, and to nourture him.

Besides these, fathers must also be careful for theyr children, to giue them correction, and chastisemente. GOD knoweth the moulde of mans harte. Hée séeth our inwarde partes. Hée hath saide it in the beGen.8. ginning, The imagination of mans harte is Gen.5. euil from his youth. He did sée that al the imaginations of the thoughtes of his harte were onely euil continuallye. Beholde mans nature, and consider it euen from our firste birthe. Howe ful of affections, howe wayward is the yong childe, whych lyeth in the cradle? his bodye is but smal, but hée hathe a greate harte, and is altogither enclined to euil. And the more hée wareth in reason by yeares, the more hée groweth proude, froward, wilful, vnruly, and disobediente. If this sparckle bée suffered to encrease, it wyl

rage

rage ouer, and burne downe the whole houſe. Wée are not borne good, but by education wée are chaunged, and become good.

Therefore the wyſe man ſayeth, Fooliſhneſſe is bounde in the harte of a childe: but the rodde of correction ſhal driue it awaye from him. Pro.22. And againe, The rodde and correction giue wiſedome: but a childe ſet at libertie maketh his mother aſhamed. Pro.29. And in the ſame Chapter, Correcte thy ſonne and hee wil giue thee reſte, and wil giue pleaſures vnto thy ſoule. Hée that ſpareth the rodde hateth the childe. For, If thou bring vp thy ſonne delicatelye, hee ſhal make thee afraid: and if thou play with him, hee ſhal bring thee to heauineſſe. Bowe downe his necke, whiles hee is young, and beate him on the ſides while hee is a childe, leaſte hee waxe ſtubborne, and bee diſobediente vnto thee, and bring ſorrowe to thine harte, ſaieth Salomon. Eccle.30.

Who hathe not heard the ſtorie of Ely, and of his ſonnes. It is worthie to bée remembred for euer. Hée had ſhrewde children, they feared not GOD, but brake his commaundementes, and offended the people. Their father heard of their doings, but toke no care for it: hée ſuffered them, and

let them alone. So long, that God grewe displeased thereat, and called vnto Samuel, and
1.Sam.3. saide, Behold I wil do a thing in Israel, whereof whosoeuer shal heare, his two eares shal tingle. In that day I wil raise vp against Ely al things whiche I haue spoken concerning hys house: when I beginne I wil also make an end. And I haue tolde him. That I wil iudge his house for euer, for the iniquitie whiche he knoweth, because his sonnes ran into a slander, and hee stayed them not. And it came to
1.Sam.4. passe shortly after, The arke of God was taken by the Philistines, and the two sonnes of Hely, Hophni and Phinees died. And Ely also when he heard the report therof, fel from his seate backeward, and his necke was broken. Suche shame and confusion came vppon him. Thys was the hand and iudgement of God: in sparing his chyldren, hée caste away his children and himselfe altogither.

But Iob dealte farre otherwise wyth hys chyldren, hys eye was vppon them, and he toke care leaste they shoulde offende GOD. He sanctifyed them, and offered
Iob.1. burnte offerings for them daylye. For Iob thoughte, it maye bee that my sonnes haue sinned, and blasphemed God in their harts. Therfore he praied for them. My sonnes (sayeth he) are young and tender, and lacke discrea-

diſcreation. The wayes wherein they walke are ſlipperie, they maye ſoone bee deceiued and runne into daunger. O Lorde bee thou theyr guide, bee thou vnto them a tower of defence, let thy holye ſpirite goe before them to direct them in al their wayes. So mindeful was he of his childzen.

Infancie is the firſte parte of our life, and as it were the foundation thereof. Where a vertuous and godlye childhode goeth befoze, there a godlye and vertuous age followeth after. Contrariewiſe, when the Fathers are not careful to teache their childzen to knowe GOD, and to knowe themſelues: when they doe not bzæde them vp in vertue: noz repzoue them whē they do amiſſe: they become cozrupt in their vnderſtanding, and abhominable in their doings, voide of al knowledge, and grace, and of reuerence, oz fæeling of nature.

V. 13. For this cauſe alſo thanke wee God, without ceaſing, that when you receiued of vs the worde of the preaching of God, yee receiued it not, as the word of men, but as it is in dead, the word of God, which alſo worketh in you that beleeue.

As the miniſters duetie is to teache the wozde of God, and diuide it aright, without deceite oz guile: ſo ought the people to receiue

it with reuerence, and to giue obedience vnto it. But herein haue we not power of our selues, our readinesse commeth of God, vnlesse it please God to worke within vs, and to remoue ỹ vaile, and to mollifie our hartes, whatsoeuer we heare, it moueth vs not, it helpeth not our vnbeliefe, it bringeth vs not to the obedience of Christ.

If an earthlye Prince, speake, or sende message vnto vs, wee giue al shewe of reuerence, and heare him with al diligence. This worde is not of flesh and bloud, it procedeth not from Kings, or Emperours, or from parliamente, or from counsels of men: but from GOD the Father and from Jesus Christe. When this worde is reade, Princes and Emperours stande vp, and laye downe their swoorde, and vncouer their heade, and bowe their bodie, and doe reuerence, because they knowe it is the worde of GOD, whyche God himselfe vttered, that it shoulde bee as the dewe of Heauen to moysten our soules, as a wel of water springing vp to euerlasting life: as a sauour of life vnto life: and the very power of God vnto saluation to euerie one that beleeueth. Without this word we canne receiue no comforte, we can not see the lighte, nor growe in faith, nor abide in the Churche of God. It is the word of reconciliation. By

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it God maketh atonement betweene himselfe, and the sonnes of men.

Therfore when the Epistles, the Psalmes, the Chapters, and the Gospel are reade in our hearing, let vs remember whose worde wee heare. Let vs thinke thus with our selues. These are the words of our gracious GOD. My God openeth his mouth from heauen aboue. Hee speaketh to mee, that I maye bee saued: hee speaketh to mee, to keepe mee from errour: to comforte me in the aduersities and troubles of this life: and to leade me to the life to come.

What is the cause why so manye so little regarde the worde of GOD: why they doubte it, and suspecte it: why they are so sone wearie of it, and beare it not in reuerence, that belongeth to it: bicause they thinke not, neither from whome it commeth, nor wyth whose bloude it is sealed, nor to whose benefite it is written. Let vs not bee ashamed to giue place to the worde of GOD, to awake our senses, and to submit them, and our wisedome, and learning, and bodies, and soules vnto it. Let vs not harden our hartes. Let vs humble our selues before god, and say, Behold here am I, let him do to me as seemeth good in his eies. 2.Kin.15.

Whiche also worketh in you that beeleeue. Whosoeuer heareth the woordes of GOD, and doeth them not, shal be likened to a foolishe man that buildeth his house vpon the sande. If yee knowe these thinges (sayeth Christe) blessed are yee, if yee doe them. The same woorde of GOD whiche Paule taughte the *Thessalonians*, whiche was preached by Peter, and the rest of the Apostles to the faithful, whyche Christe receiued of his Father, and deliuered to his Churche, is this daye by the mercie of GOD purely, and truelye sette downe vnto you. By it you are required to amend your liues, and comforted in the promises of GOD to the forgiueneste of your sinnes. If there be any, in whome it worketh not this effecte: if there be anye, whiche (thoughe they heare it,) beléeue it not, nor are thereby renewed in theyr mindes: it is a token, that they haue not receiued the loue of the trueth of the Gospel: they dispise the woord of saluation, and it shal iudge them in that day.

Iohn.13.

V. 14. For brethren, you are beecome followers of the Churches of God, whyche in Iudea are in Christe Iesus, because yee haue also suffered the same thinges of your owne countrie men, euen as they of the Iewes.

15 Who

15 Who both killed the Lorde Ieſus and their owne Prophets, and haue perſecuted vs, and God they pleaſe not, and are contrary to al men.

16 And forbid vs to preache vnto the Gentiles, that they mighte be ſaued, to fulfil their ſinnes alwaies. For the wrath of God is come on them to the vtmoſt.

Wherein became they followers? In ſuffring as they did. This is the badge, and cogniſance of the ſonnes of God. Chriſt ſayth: If any mā wil come after me, let him denie himſelfe, and take vp his croſſe dayly, and follow me. They followed others, not in pleaſure and glory, but in trouble and perſecutiō. For that was the way of the prophets, & Apoſtles, and of Chriſt himſelf. Luk. 9.

Eſay the Prophet, was cut in ſunder with a Sawe. What more cruel death? His bodye was rente, his bowels torne, and yet hée not quite dead. In ſuch ſort it liked the cruel tormentors to ſport themſelues. Why? what had he done? he was a prophet. They néded no other matter againſt him. It was ynough, that they found him to be a prophet. Hieremie was ſtoned to death. Wherefore? becauſe he called the people to repentaunce, that they might be ſaued. Becauſe he was a prophet. Amos was ſlaine with a barre, poore olde man.

No reuerence giuen to his gray head, no regard or pitie was taken of him. Wherefore? because he rebuked iniquity. Because he was a Prophet. Zacharie was slaine when hée was in his prayers, and doing sacrifice in the holy place, betwéene the entraunce and the alter. Wherefore? Because he declared the truth: because he was a prophet.

This hath bene the malice and hatred of the Diuel. The Prince of the darkenesse of this worlde hath raged so euen from the beginning. By this meanes he hath sought to deface the truth and glorye of God, and to establishe his owne Kingdome in shedding the bloud and murthering the saints of God.

The Churches of God in *Iudea* were miserably vexed and afflicted, they were hated of al men, and counted vnworthy of life. Wherefore? because they turned to the true & liuing god, & did beléeue in the name of Iesus Christ. Therefore they were stript, spoyled, headed, quartred, drowned, burnt, and put to moste reprocheful death. Who would become their followers? Who would willingly learne to be so persecuted, and made gazing stockes to al the worlde? yet this discouraged not the *Thessalonians*. They were a thousand miles distant from *Iudea*, but were ioyned in fellow-

ship

ſhip of the Goſpel, and in brotherly loue vnto them. They hearde of their mildeneſſe and of their conſtancie, and were ſtirred vp by their example. They did hearken after them, and were careful for them as for their brethren, and the members of the ſame body.

You haue heard what numbers of late haue bene perſecuted and put to death among vs. Wherefore? becauſe they turned from idols to ſerue God as he hath commanded, & did put their truſt in him. You haue heard howe patiently and méekely they went to their death, and what a plentiful harueſt God hath raiſed of their bloud. For the death of his ſayntes is precious in the ſighte of the Lorde. Their bloud cannot bée ſpent in vayne. We muſt remember their pacience and zeale, and the cauſe why they ſuffred. We muſt not deſpiſe, or ſet lighte by the Goſpel of Jeſus Chriſte, for whiche they ſo ioyfullye gaue their liues

And it is not ynough that wée bée mindful of ſuch exãples as we haue had at home. Wée muſt alſo carefully conſider of other Churches abroade. God hath kindled a fire: he wil haue it burne. O what torments doe our brethren dayly ſuffer? What crueltie is deuiſed dayly againſte them? I ſpeake not of death onelye but of rackings, and wonderfull extremities,

more

more painefull than death. Wherefore are these thinges done vnto them? Because they are turned to the true and liuing god, and beléeue in the name of Iesus Christ. Some they hang by the hands, and drawe vp with a pulley, and binde great weights of leade at their héeles to rent them, and teare their bodyes asunder. Some they haue tied vnto greate péeces of timber, and haue put fire at the soales of their féete. They haue opened their mouthes, and made them drawe in Lawne into their bodie. A thing most cruel, and yet which they haue practised, the maner whereof hath bene thus reported. They laye it so farre in the mouth, that a mans breath easily draweth it into his body, and so it is conueighed into the stomack. When it is wel setled, then commeth the tormentour and taketh the Lawne by the other ende, and rasheth it sodainlye with such a force, as it séemeth, he doth plucke out the very harte and entrailes, such a rare & strange kynde of crueltie as is not practised vpon most notorious rebels & traitours. As for death, 40 or 50 at one time haue bene heaped together, & burnt in one fire. They haue set vpon the seruantes of God, and compassed the Church where they haue assembled togither to pray vnto God, and murthered them in their innocẽcie, whiles they lifted vp pure

handes

handes vnto God. The Frenche king, by the counſaile of ſuch as hate the Goſpel of Chriſt, ſent his cruel ſouldiers, and murthered his ſubiects at *Valois*. He ouerthrew their houſes, burnt their Towne, deſtroyed man, woman and childe: ſpoyled their corne, and turned their trees vpſide downe. He waſted, defaced, & vnpeopled it, not for that they were theeues or rebels: but becauſe they beleeued in the name of Chriſt. Conſider how many are murthered in *Flaunders*, and in the kingdome of *Fraunce*. They are not ſo farre from vs, as *Iudea* from *Theſſalonica*. They ioyn next vnto vs. God is bleſſed in his ſaints, and holye in all his workes, no crueltie is able to quenche his truth. Ther is no counſel, which ſhal preuaile againſt the Lord. He giueth increaſe, and placeth childrē in ſtéed of their fathers. The more are ſlaine by the enemies, the more ſpring vp by the working of his ſpirite. The more are hewne downe, the more multiplie. We maye not be ſtraungers in this caſe. It behoueth vs to conſider the afflictions of our brethren. They belong vnto vs: We muſt pray to God for them, that he wil put an end to their miſeries: otherwiſe, we haue not the ſpirite of GOD, we beare no loue, nor care for his houſe.

Of your countrey men. This was the grea-

greatest, and heauiest part of their troubles. For what a harts grefe is it to the father, if his sonne rise vp against him? or to the sonne to see his father readie to betray him, and to seeke his bloud? Where this is done, hee wil say, O father I am thy sonne, alas what haue I done to haue thy displeasure? death is bitter, but thy displeasure is more bitter than death. It were a cruel thing, that any man should kil an other: what is it then, if thou shouldest kil thine own child? yet if thou be so bent, take my life & spare my conscience: spare my soule, that I may deliuer it vp into his hãds that hath giuẽ it me. I would be obediẽt vnto thee, thou art my father, but I maye not disobey god. He is ỹ father of fathers. He hath

Mat. 10. said. He that loueth father or mother more than me, he is not worthy of me. It is a miserable case whẽ persecutiõ groweth so hot, that the child is driuẽ to forsake his father, or ỹ father his child: yet so doth ỹ world blind many, & Satan so possesseth their harts, that he turneth their loue into hatred, and shutteth their sences, and choaketh & dãmeth vp the springs of nature. They become so blind, & so vnsẽsible, that they neither fele their own flesh, nor know their own bloud. They thinke in so doing they do God good seruice. They are enemies to ỹ truth. They are the enemies of the crosse of Christ; their ende is destruction.

And forbid vs to preache vnto the gentiles, that they might be ſaued. **This is the ende wherevnto the Goſpel is giuen, that the people ſhould be ſaued.** S. Paule ſayth, God wil that al mē ſhalbe ſaued, & come to the knowledge of the truth. 1. Tim. 2. **Therefore our ſauiour appointed his Apoſtles to this office of preaching his word,** ſaying: Goe and preache the goſpel vnto al natiōs. Go vnto the loſt ſheepe of Iſrael. **He ſaith,** It is not the wil of my father that one of theſe little ones ſhoulde periſh. Whoſoeuer beleeueth and ſhal be baptiſed, ſhal be ſaued. S. Iames **exhorteth ye faithful,** Receiue with meekeneſſe the worde that is graffed in you, which is able to ſaue your ſoules. Iam. 1. **By it we heare the ſweete voyce of our Sauiour,** Come vnto mee al yee that trauaile and be heauily loaden, and I wil refreſh you. Mat. 11. **By it, we heare the merciful calling of God:** Turne vnto me and yee ſhal be ſaued: Eſa. 45. **By it wee are warned to depart from the cōpany of ſuch as are enemies to the truth: and to haue no fellowſhip with the vnfruitful workes of darkeneſſe,** Saue your ſelues, ſayth Act. 2. **Saint** Peter, from this frowarde generation: **By it we are taughte to beléeue that Jeſus Chriſte is the ſonne of GOD: that his name is Jeſus, becauſe hée ſhal ſaue his people from their ſinnes: and that there is**

not

not saluation in any other besides him. For faith commeth by hearing, and hearing by the word of God. This is therefore the duetye of the preacher, to preache vnto the people: that so they may be saued: that they may knowe the wayes of God, that they maye repente them of their sinnes, and bee renewed vnto godlinesse.

Who would thinke there were anye that would hinder the course of the Gospel? or forbid to preache it vnto the people? The Apostle here layeth that fault to the Iewes, That they forbid him to preache to the Gentiles. The same fault Christ founde in the Scribes and Pharises, Woe be to you, interpreters of the law: for ye haue taken away the keye of knowledge: ye entred not in your selues, and them that came in ye forbad. Such there haue bene alwayes, and such there are now. O saye they, why should ỹ people know these things? what should they meddle with the scriptures? let them do their businesse, and apply their occupations. It is not reason, nor fit, that euery one should be learned. When they think they know somwhat, they become proude, and deuise heresies and maintaine them: as if God had not left them to enstruct the people: or, as if the holy scriptures, and not the malice of Satan, were the cause of heresies.

Luke. 11.

But

But God hath ſayd, Gather the people to- Deut. 31.
gether: men, and women, and children, & thy ſtraunger that is within thy gates, that they may heare, & that they may learn, & feare the Lord your God, and keepe and obſerue al the words of this law. The prophet Dauid thought it méete the people ſhould know the ſcriptures, therfore ſaid, Bleſſed is that mā whoſe delight is in the law of the Lord, and in that law doth excerciſe himſelf day and night. And agayne, Wherwith ſhal a yong man redres his waies? In keeping thy wordes.

Whē Chriſt himſelf came firſt into ỹ world to plant his church, he vouchſafed the poore and ſimple the knowledge of his truth, and ſhewed it firſt vnto them. The firſt that had tidinges of his birth, were not Scribes & Phariſes, but a companie of poore ſheapheards. The firſte that receiued his goſpel & taught it in ỹ world, were not doctours or learned men, but fiſhers, & toll gatherers, and of baſe condition. The firſt that met him with triumph at *Ieruſalem*, and ſang *Ozanna*, were not Biſhoppes and Prieſtes, but babes and infantes. They that followed him moſte, and beléued, were not the greateſt men of power and policie, but ſuch, as the Phariſes termed, a curſed people, which knew not the lawe. The firſte that tolde the Apoſtles the reſurrection of Chriſte, | were not the

sagest and wisest men, but two or three sélys women. The firste that were conuerted to the faith after his resurrection, were not any of the great learned or otherwise estæmed, & knowne among the people, but about 5000 poore, sielie, simple men, so base, & so out of knowledge, that not one of their naines could euer be knowne.

Why should any man resist the wisedome of God? & deny the people the bread wheron they should fæde: the light by which they may safely walke: the hearing and reading of the word, by which they may be turned to God from idols to serue the liuing and true God? they haue cruel hartes, and are enemies to the glorye of God, and to the saluation of his people, whiche in such sort denye them the knowledge of the scriptures.

To fulfil their sinnes alwayes. They haue refused ỹ word of recõciliatiõ, they are not cõtẽted that they haue stoned the prophets, & killed thẽ that were sent to thẽ, but they yet resist the holy gospel, & deuise meanes to kæpe al others frõ the comfort therof. This is a token of Gods heauy displeasure vpon thẽ, that they repẽt not of their former euils, but grow worse & worse. When ỹ Scribes & Pharises sæmed to mislike the cruelty of their fathers, & sayde, if they had bene in their dayes, they would not haue bene partners with them in the bloud of the Pro-

phets:

phets: our Sauiour maketh their hipocriſie knowen, that herein they ſhould be like to their fathers for they ſhould kil & crucifie ỹ prophets & wiſe men, & ſcourge thẽ in their ſinagogues, & perſecute thẽ from citie to citie: and ſayd to thẽ, Fulfil ye alſo the meaſure of your fathers. The cauſe of this iudgement of God in giuing ouer the wicked to encreaſe ỹ heape of their ſinnes, the Apoſtle ſetteth down to ỹ *Romanes*, As they regarded thẽ not to know God, God deliuered them vp to a reprobate minde to do thoſe things which are not cõueniẽt. For ſo he ſometimes puniſheth oure ſinnes, and ſuffreth the wicked to heape ſinne vpon ſinne, that ſo their damnation may be the greater. Mat. 23. Rom. 1.

For the wrath of God is come on them to the vtmoſt. Though GOD be patient, and long ſuffring, becauſe he woulde haue al men come to repentance: yet in whome his mercye taketh no place to worke their amendemente, vppon them he poureth out his wrath and indignation to the vtmoſt. He meaneth not, that al the whole nation of the Iewes were ſo caſte out of the fauour of GOD, that neuer any of them ſhal be ſaued: for in an other place hee ſayth, Hath God caſt away his people? God forbid. For I my ſelfe am an Iſraelite, of the ſeede of Abraham, of the tribe of Beniamin. God hath not caſt away his people, whiche Rom. 11.

he knew before. But miserable shal be their ende, and a terrible damnation shal they haue, whosoeuer withstande the truth of God, and to the rest of their wickednesse, ioyne suche a hatred, and despiteful contempt of the poore, and simple sorte of the people: that they kéepe them from the wholesome woordes of doctrine, and forbid suche as are willing to preache vnto them. This is their condemnation, that lighte came into the worlde, and they loued darkenesse better than lighte. They persecute vs (sayth Saint Paule) and forbid vs to preache vnto the Gentiles, that they mighte bée saued: to fulfill their sinnes alwayes: for the wrath of God is come on them to the vtmost.

V. 17 For as much brethren, as we were kept from you for a season, concerning sighte, but not in hart, we enforced the more to see your face with great desire.

18 Therefore we would haue come vnto you, (I Paule, at least once or twice) but Satan hindred vs.

Hée told them before how dearelye and tenderlye he loued them, exhorting comforting, and beséeching euery one of them, as a father his children. He taketh care, leaste by any meanes they should doubte of his great good will towardes them. And therefore doeth both

both witneſſe the ſame, & ſhewe them through what cauſe, he hath ſtayed from them. Suche a zeale, and care had he ouer the people. O in what caſe then are they, that are careleſſe and make no regarde of the people of God: which hunt after manye liuinges, and bende not themſelues to doe good: which ſerue their owne belly, and ſeeke to be riche, and eate vp the people of God, as if they were breade. They cannot ſay, they haue a deſire to ſee the face of their flocke, and that their hart is with them. Howſoeuer they finde time for other matters they canne neuer take time to know their ſheepe, and to doe the worke of their Miniſterie among them. They care not for them, they thinke not of them. They plante not, they water not, they watche not, they giue no warning of the daungers at hande: they teache them not to denye vngodlineſſe and worldlys luſtes, and to liue ſoberlye, and righteouſlye, and godlye in this preſente world.

It were happie, if al ſuche were remoued out of the church of God. They deſtroy the ſoules of many, and leade them to deſtruction by their negligence. What accoumpte ſhal they giue vnto GOD for the ſoules of their brethren? Where ſhal they ſtande, or what wil they ſay, when he ſhal bidde them make

a straight accoumpt of their stewardship: this is the practise of Satan. He vseth al meanes to snare vs, and withdrawe vs from that blessed hope. Sometimes he letteth the increase of the Gospel, by raising vp tumultes, and disquieting the Churche of GOD, and stirring the harts of such as are in authority to persecute by al meanes the teachers of the gospel of Christ. Againe, when GOD giueth peace and quietnesse to his Churche, he leadeth the ouerseers of the people to a forgetfulnesse of their duetie: to seeke the pleasures and delights of this life, and to haue no regarde of the worke of the Lord. Such occasiõs the diuel seeketh, to hinder our saluation, and to withstand the truth and glory of God.

V. 19. For what is our ioy or crowne of reioicing? are not euẽ you it in the presence of our Lord Iesus Christ at his comming.

20 Yea ye are our glory and ioye.

The greatest comfort to him that laboureth, is to see that his labour commeth to good effect, & worketh that which he purposed. He hath before approued his diligence & shewed the mercie of god in making his word fruitful, by opening their harts that it might sinke into them, and take rote in them. Therefore now he exhorteth them to cõtinue stedfast: that so he may present them vnto God, and be partaker with them

them of euerlaſting glory. This ought to bee the care of al ſuch whiche are miniſters, they ſhould ſeeke aboue al thinges to bring the people to ſuch perfection of vnderſtanding, and to ſuche godlineſſe of life, that they maye reioyce in their behalfe, and ſo chearefullye wayte for the comming of our Lorde Jeſus Chriſt.

Chap. 3.

WHerefore ſince wee coulde no longer forbeare, wee thought it good to remaine at Athens alone.

2 And haue ſent Timotheus our brother, & Miniſter of God, and our labourfellowe in the goſpel of Chriſt, to ſtabliſhe you, and to comfort you, touching your faith.

I powe your fayth in Chriſte Jeſus is manye wayes aſſaulted. The enuious man wil take al occaſions to ſow darnel among the Lordes corne. He wil ſeeke to take away the good ſeede that is ſowed in your hartes. You are deare vnto me. Your woundes are my wounds, and your griefe, my griefe. Therfore,

since I my self am hindred that I cannot come vnto you, to be with you in your afflictions: I sende vnto you my fellow labourer in the Gospel. I haue but one with me, whome I loue tenderlye, and truste him as mine owne soule: him I sende vnto you. I leaue my selfe destitute, and without a companion, among the infidels, here at *Athens* in a citie muche giuen to idolatrie, and whiche cannot abide the name of Christe. Thus haue I burthened my selfe to relieue you, and taken from my self to comfort you. I haue bin careless of my self, and careful for you, and for the churche of god, which is among you.

The Apostle had sente Timothie to other places, to the *Corinthians*, and to the *Philippians*. He alwayes found him constant in faith, and zealous to do good vnto the saints. And now cõmendeth him to this congregation, and calleth him brother, a minister of God, and his labour fellow, that so, they mighte conceiue his greate care for them, which sent so worthy a man vnto them: and also that they would estæme him, and haue him in reputation, to hearken vnto Timothie, and to doe in al things, as he should direct them.

Such as S. Paule nameth Timothie, should al they be, which are sent vnto ỹ people. They must holde the fayth of Christe vnfaynedlye, and

and profeſſe it boldly: they muſt be called, and allowed of God to his ſeruice: and muſte not be idle, but paineful, and labouring to builde vp the houſe of God, and to gather in his harueſt: that they may truely be called the miniſters of GOD, and labourers in the Goſpel.

They ỹ are called to this ſeruice, muſte not thinke it inough, that they ſerue God, as men of other trades doe. For princes, and al ſorts of people owe ſeruice and homage vnto God, to ſerue him in holineſſe and righteouſneſſe al the dayes of their life. This ſeruice of godly conuerſation, and obedience, muſte miniſters alſo moſt carefully performe. But the eſpecial ſeruice, whiche belongeth to their calling, is to carie the arke of the couenaunt before their people, to doe their meſſage truelye when they are ſent. To teache, to inſtruct, to erhorte, to comforte, to rebuke in ſeaſon and out of ſeaſon: to plante, to wæde, to graffe, to ſhrid, to holde vp their hands and to praye for the people. To doe this ſeruice for kings, for ſubiectes, for rich, for pœre, for the wiſe, for the ſimple: for the godly, and for the wicked: to eſtabliſhe them, and comforte them touching their faith.

Paule calleth himſelfe often, The ſeruant of God, and the ſeruãt of our Lord Ieſus Chriſt.

He reioyceth in this seruice, and reckoneth it in part of his glory. If wee consider the paines and trauailes, which hee toke, wee shal know, what diligence al others that are called to the same seruice ought to shew. Thus he writeth
Rom.11. of himselfe. I am debter both to the Græcians & to the Barbariãs, both to the wise men, and to the vnwise. Therefore as muche as lyeth in mee I am readie to preach the Gospel to you
1.Cor.9. also that are at Rome. Againe, Though I bee free from al men, yet haue I made mee self seruante vnto al men, that I might winne the more. And vnto the Iewes I became as a Iew, that I may winne the Iewes: to them that are vnder the lawe, as thoughe I were vnder the lawe, that I maye winne them that are vnder the lawe. I am made al thinges to al men, that I mighte by al meanes saue
2.Cor.4. some. Againe, Wee preache not our selues, but Iesus Christe the Lorde, and our selues
1.Cor.4. your seruauntes for Iesus sake. Againe, Wee are reuiled and yet wee blesse: wee are persecuted, and yet suffer it. I serue not my selfe sayeth hee, but GOD. I serue not to seeke mine owne affections, but to set forth his glorie. Thus in his own example hee teacheth vs that in the seruice of the Churche of God, we muste indure al paynes, and not refuse to followe oure callyng for anye reproche or shame,

ſhame, or vilanie, which may be wrought a-gainſt vs by men.

V. 3. That no man ſhoulde bee moued with theſe afflictions, for yee youre ſelues knowe, that wee are appoynted there-vnto.

Thinke not that you ſhal enioye the plea-ſures of thys worlde, if you be the faithful ſer-uauntes of Chriſt. Chriſt ſhed his bloude for thée, that thou ſhouldeſt not refuſe to giue thy bloud for him. Drinke the cup of bitter gal, whereof Chriſt beganne to thée: and cary thy croſſe, that thou mayeſt followe him. If thou bée aſhamed of the croſſe, thou art aſhamed of Chriſt: if thou be aſhamed of Chriſte, hée wyl bée aſhamed of thée before his father in heauē. The croſſe can not hurt thée, for Chriſte hathe ſanctifyed it in his bloude. Beholde not the ſworde, whiche ſtriketh thée, but thinke on the crowne of glorie, whiche thou ſhalte re-ceiue. Golde is clearer after it hath bene put into the fire. Be thou gold, and the firie perſe-cution ſhal not hurte thée. Let not the feare of death put out thy faythe. Truſte in the Lord, be ſtrong, and hée ſhal ſtabliſhe thy harte. Bée rooted and builte in Chriſte, and ſtablyſhed in the Faythe. Then ſhal thy harte re-ioyce, and no man ſhal take thy ioye from thée.

V. 4. For

V.4. For verilie, when we were with you, wee tolde you before that we shoulde suffer tribulations, euen as it came to passe, and yee know it.

God giueth vs warning to be readie to suffer afflictions for his name. My sonne if thou wilt come into the seruice of God, stand faste in righteousnesse and feare, and prepare thy soule to temptation. And in the Prouerbes: My sonne, refuse not the chastening of the Lord, neither be grieued with his correction. For the Lord correcteth him whō hee loueth, euen as the Father the childe in whom hee delighteth. As many as I loue, I rebuke and chasten, saith Christ. Therefore the Apostle telleth the Hebrewes, If you bee without correction, wherof al are partakers, then are yee bastardes, and not sonnes. In the tenth of Mathew, our sauiour warneth his Disciples hereof, Beholde I sende you as sheepe in the midest of Wolues. Thus God schooleth, & nourtereth his people, that so through many tribulations, they may enter to their rest. Frankēcense whē it is put in the fire, giueth the greater perfume: spice if it be pouned, smelleth the swéeter: the earth when it is torne vp w̄ the plough, becommeth more fruiteful: ẏ sæde in the ground, after frost, and snowe, and winter stormes, springeth the rancker: the nigher the

Eccl.2.
Pro.3.
Reue.3.
Heb.12.
Mat.10.

the vine is prũed to the ſtocke, the greater grape it yéeldeth: the grape when it is moſte preſſed and beaten, maketh the ſwéeteſt wine: fine golde is the better when it is caſt in the fire: rough ſtones with hewing are ſquared, and made fit for building: cloth is rent, and cut, that it maye be made a garmente: linnen is buckte and waſht, and wrong, and beaten, and is the fairer. Theſe are familiar examples to ſhew the benefite and commoditie whyche the childzen of God receiue by perſecution. By it God waſheth, and ſcoureth his congregation. We reioice (ſaith Saint Paule) in tribulati- Rom. 5.
ons, knowing that tribulation bringeth forth patience, and patience experience, and experience hope, and hope maketh not aſhamed. The power of God is made perfect in weakeneſſe. And, al things turne vnto good to them that feare the Lord.

V. 5. Euen for this cauſe, when I coulde no longer forbeare, I ſent him that I might know of your faith, leaſt the tempter had tempted you in any ſort, and that our labour had bene in vaine.

6 But nowe lately when Timotheus came from you vnto vs, & brought vs good tydings of your faith, and loue, and that yee haue good remembraunce of vs alwayes, deſiring to ſee vs, as we alſo do you.

7 There-

7 Therefore brethren wee had consolation in you, in al our affliction, and necessitie through your faith.

8 For now are we aliue, if yee stand faste in the Lord.

9 For what thankes can wee recompense to GOD agayne for you, for al the ioye wherewith wee reioice for your sakes before our God?

10 Night and daye praying exceedingly, that wee mighte see your face, and mighte accomplishe that which is lacking in your faith.

The Apostle cõtinueth in declaring hys earnest affection towards them, and how greatly he reioyced to heare of their constancie in the faith, and of their loue and agreement togither: for hee feared it might haue happened to them, as it had done to others. He preached to the *Galathians*, but they gaue eare to false Apostles, and wente backe from that he hadde taughte them. I am in feare of you (sayeth hee) leaste I haue bestowed on you labour in vaine.

Gal.4.

Gal.5.

And, yee did runne wel, who did let you, that you did not obey the trueth? it is not of the persuasion of him that calleth you. **The Diuel hath bewitched you, and beguiled youre eyes. Suche is the sutteltie & the power of Satan in the children of disobedience.** Iudas

was

was an Apostle, equal with Peter, and the other Apostles. The Diuel entred into his hart, and bewitched him, and then hée became the childe of destruction. Iulian the *Apostata*, was a Christian, and a reader in the Churche, but became an enemie of Christe, and when hée was stricken in the fielde by myracle from Heauen, hée threwe vp hys bloude in defiaunce of Christe: so had the Diuel bewitched him, and changed his harte to wickednesse. It might haue bene that theyr weakenesse should in like sorte haue bene ouercome, when the tempter tempted them. And so the gold which hée had left with them mighte haue bene turned into drosse, and ỹ light into darkenes, and the kingdome of God taken away from them. For then had his labour bene in vaine, and they had receiued the worde to their owne damnation. For it had bene better for them not to haue knowne the waye of righteousnesse, than after they haue knowen it, to turne from the holy commaundemente giuen vnto them.

The Diuel is the tempter. His strength & practise is not alwaies by force of armes, but by suttle persuasiõs & other sleights. He reasoneth wt Eue, why she would not taste of ỹ apple, which was swéete, pleasãt & delicate: & telleth ỹ poore womã: god did nothing but mocke hir.

For

7 Therefore brethren wee had consolation in you, in al our affliction, and necessitie through your faith.

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For

For God knewe, what day they shoulde eate thereof, their eies should be opened, and they should knowe as muche as God. He came to Christ, and saide, Commaunde that these stones be made breade: and cast thy selfe downe, if thou be the sonne of God: then thou shalt be worshipped, and taken for a greate Prophet. He tempted Dauid after this sort, why wilte thou serue God? he hath aduaunced thine enemies, and hath forsaken thée, and lefte thée in miserie, I freated (saith Dauid) at the foolishe: These are the wicked, yet prosper they alway, and encrease in riches. Certainely I haue clensed my hart in vaine, and washed my handes in innocencie, for daily haue I bene punished, and chastened euerie morning. Mine harte was vexed: so foolish was I and ignoraunt. I was a beaste before thee. He tempted Iob the faithful seruaunt of God, and tolde him, that he was righteous and holy, and gaue almes in vaine: that God had no regard to his prayers, and would not heare them.

Psa. 73.

This tempter waiteth al occasions to draw vs from our faith, and stedfastnesse in the Lorde. Yet is he neuer so busie, as when any persecution is raised againste the truth. Then is hée in his ruffe. Then playeth hée his parte, and leaueth nothing vndone, whereby he may moue vs to forsake the trueth. Wilt thou

(sayeth

(ſayeth hée) bée ſo fooliſhe to loſe their life, and knoweſt not wherefore? arte thou wiſer, than thy forefathers? why ſhouldeſt not thou bée contented to doe as thy father, and mother, and friendes, and kinſfolkes? thinkeſt thou they haue not as good care of their ſoules, as thou haſte of thine? wilte thou make them Pagans and Infidels? doeſt thou thinke they are damned? be wiſe, and caſte not thy ſelfe awaye. Fleſhe is fraile, life is ſwéete, death is dreadful, but to die in the fire, to bée burned aliue, to ſée thy armes, and thy legges quite burnte from thy bodie, and that yet thou canſt not dye, this is moſt terrible, thou canſt neuer abide it.

Beholde ſo many Kings, and Princes, Noble men, Cardinals, Biſhoppes, Doctours, and learned men, and whole kingdomes and Countryes of the contrarie opinion. Bée not wilful. Thinke not thy ſelfe wiſer than al the worlde. What were it for thée to come to the Churche, and to ſhewe thy ſelfe obedient, and to doe, as others doe. It is a ſmall matter, to looke vp, and holde vppe thy handes at the ſacring. If it bée an offence, thou ſhalte bée excuſed, becauſe thou arte forced to doe it by authoritye. GOD is merciful, hée wyl forgiue thée. Thus and thus doeth Sathan tempte vs, and ſifteth

vs, to leade vs from our stedfastnesse. These deuises he practised of late dayes before our eyes, with manye constante professours of Christian religion, but through the mightye power of God, they quenched al his fierie dartes, and throughe manye tribulations entred into glorie.

Thankes be to GOD, whyche doeth make vs able through his grace not onelye to beléeue in hym: but also to suffer for hys sake. Hée is faithful, and wil not suffer vs to bée tempted, aboue that we are able, but wyl euen giue the issue with ỹ temptatiõ, that we may be able to beare it. Hée hath bydden vs cal vpon him, in the daye of trouble, and hée wyl deliuer vs. Commit thy waye vnto the Lorde, and trust in him (sayth the Prophete) and hee shal bring it to passe. I haue set the Lorde alwayes before mee, for hee is at my right hand: Therefore I shal not slide. And againe, The Lorde is againe with mee: Therefore I wyl not feare what man can doe vnto mee. It is better to trust in the Lord, than to haue confidence in princes.

Pſa.37.

Pſa.16.

Pſa.118.

When our sauiour foretolde hys Disciples of the troubles to come, hée also maketh comforte to them of the strength, and the help whyche they shal receyue of GOD, saying: When they deliuer you vp, take no thought how,

howe, or what yee ſhal ſpeake: for it ſhal bee giuen you in that houre, what yee ſhal ſaye. Mat.10.

Hée telleth them by whom they ſhal be perſecuted: Yee ſhal bee betrayed alſo of your parents, and of your brethren, and kinſemen, and friendes. **And in what ſort:** They ſhal lay handes on you, and perſecute you, and deliuer you to the Sinagogues, and into priſons, and bring you before kings and rulers. **And for what cauſe:** For my names ſake. **Then what the godlye in thys caſe muſte doe:** Feare them not. Hee that endureth to the ende ſhal bee ſaued. **Laſt of al, hée promiſeth to bée with them and to ſtrengthen them.** This ſhal turne to you for a teſtimonial. Laye it vp therefore in your hartes, that you premeditate not what ſhal ye anſwere. For I wil giue you a mouthe and wiſedome, where againſt al your aduerſaries ſhal not bee able to ſpeake, nor reſiſte. Luke.21. Mat.10. Luke.21.

Thus were the thynges ſpoken off, long before, whyche wée haue séene lately done. Who ſo euer wyl ſette downe the Storye thereof, nowe they are paſſed, muſte néedes declare it in the manner as it was foreſpoken. Theyr owne kinſefolkes, and friendes betrayed many, and broughte them to the Byſhoppes,

who deliuered them into prisons, for the name of Christ, and for the loue of his truth. The blessed witnesses or Martyrs of God, feared not, but endured. Manye were simple, young men, young maydens, men and women of great age, labouring men, and men of occupations. Yet god gaue them such a mouth, and suche wisedome, as al their aduersaries were not able to speak against it, nor resist it. Who readeth that Scripture diligentlye, and considereth this storie of our time aduisedly, can not confesse but that the light of gods gospel is come among vs. And that wee are they vpon whome the later ende of the worlde is come, and in whome he doeth shewe forth the great might of his power.

Therefore suche temptations as Satan vseth can not make the man of GOD fal from hys ancker holde. Hys hope is safelye layed vppe in hys breaste. Hee knoweth in whom he putteth hys trust. And therfore sayeth I presume not of knowledge. I esteeme not to know any thyng, saue Christe Iesus, & him crucifyed. I beleeue not in my Fathers, I reuerence them & loue them, but I beleeue onelye in GOD. I feare not the sworde, I feare not what man can doe vnto me: but I feare him, that can kil my bodye and soule.

soule. It is better for mée to abide the fire, and lose my life, that I may liue for euer: than to denie GOD for safegarde of my life, and bée casste into hel fire. If there bée so manye partakers of their errours, and so fewe that cleaue to the trueth: the multitude of them shal not saue mée: and it is no tryal of Gods trueth, whether it bée receiued of manye, or of fewe. Cardinals, and Bishoppes, and Doctours maye be wise, and learned. So were Annas, and Caiaphas, the highe Priestes, and Scribes and Pharises whiche did put to death the Lorde of glorye. I dare not doe il, bicause other men doe it. I may not tempt God. My conscience is truely assured by Gods worde what is idolatrie, and the dishonour of God. If I shoulde come into the Churche, and make suche shewe as you aduise me, and bée partaker with Idolaters, I shoulde doe hurte to others in mine il example: I shoulde doe againste myne owne conscience, which would bée a heauie witnesse againste mée, bothe whiles I liue in this worlde, and in the dreadful day of iudgement.

V. 11. Now God himselfe, euen our father, and our Lord Iesus Christ, guide our iourney vnto you.

12 And the Lorde increase you, and make

you abounde in loue one towarde an other, and towarde al men, euen as wee doe towarde you.

13 To make your hartes stable, and vnblameable in holynesse before God euen our father, at the cõming of our Lord Iesus Christ, with his Saints.

I haue planted you, you are my children, whom I haue begotten in Christ. I loue you, and haue care ouer you. I haue an excedyng desire to see your face. But Sathan hath withstode my purpose, and founde meanes to kepe me from you. I commit my voyage to God: if it please him, that I may come vnto you, to reioyce with you, and comfort you. He knoweth what is good for me, and what is profitable for you. The cause is hys owne. He wil doe al thynges to hys glorie. He wil treade Sathan vnder our fete. We can not purpose, and dispose of our selues. I knowe, that the waye of man is not in him selfe, neyther is it in man to walke and to directe hys steppes.

Iere. 10.

The Lorde increase you, in al godlynesse, that you may abound more and more, euen as you haue heard of vs, how you ought to walk. You are but a little flocke, God increase your number, and make al them partakers of hys kingdome with you, which heare of your faith and

and conuerſation in Chriſt.

To make your hartes ſtable and vnblameable. That nothing moue you or trouble you: that your harts and conſciences be quiet: that you may ſtande vpright, and ſhew your ſelues in greate confidence before his iudgemente ſeate: that when you ſhal ſée Gods hande ſtretched out, and his plagues prepared againſt the wicked, you be not afraide. This is the hauē of reſt, whereto no man commeth but he that hath a quiet conſcience, this is the tabernacle of the higheſt, wherein they ſhal dwel, this is the holye mountayne, wherein they ſhal reſt, that walke vprightly, and worke ryghteouſneſſe, and ſpeake the trueth in their hart.

Here let vs conſider the rages and tēpeſtes of a troubled minde, & of an vnquiet conſcience: which knoweth that God is an auenger of al wickedneſſe, & that death is the due rewarde of ſinne: which acknowledgeth himſelfe to be a ſinner, and findeth no way howe he ſhal eſcape Hel fire. This man when hée thinketh with him ſelfe of theſe things, hée can not but bée amazed and diſquieted aboue meaſure. The ſound of the trumpet is euer in his eares, hée heareth ỹ voice of ỹ iudge, ſaying ſtand forth ſinner: now declare how thou haſt vſed thy bodye, giue a reckonyng of thy

whole life. Then his conscience beginneth to quake and tremble. Then hee needeth no witnesse to accuse him, nor iudge to condemne him. He is both witnesse and iudge against himselfe.

The daunger hereof maye somewhat appeare, in those whiche are taken, and prisoned, and arraigned before a Iudge. When hee knoweth himselfe guiltie, heareth the euidence proued against him, seeth the Iudge seuere to deale iustice without mercie, and therfore is assured of death: what griefe and tormente feeleth hee at harte? what woulde hee not giue? what would hee not do to scape the daunger?

But the daunger whereunto God iudgeth vs is greater. And the maner of his iudgemēt is straighter. Here the Iudge maye bee deceiued, hee is but a man: but there God is the iudge, who is the searcher of the harte and raines, and no man shal bee hidde from hys heate. Here nothing can be done without euidence, without witnesses, and prowfe: before God, hee that hath offended shal accuse hymselfe. This is the case of conscience. It selfe is witnesse, it selfe calleth for iudgemente to condemnation. His conscience shal make the sinner saye, I haue offended against God: I haue despised his word, & would not giue eare

to

to learne it. I would not know the time of gods mercy, and of my viſitation: I liued in fornication: and committed theft: and kepte wrongfully other mens goods: I was diſobedient to parents: nourtered not my children in the feare of God: kepte not my harte from doing iniquitie: I abuſed my goods, my wits, my ſences, and the good grace of God: I haue ſinned againſt heauen, and againſt God, and am not worthye to be called his ſonne: the wrath of God is worthily fallen vpon me: hel fire is my mede: the mercye of God cannot ſaue me, for my ſinne is greater, than that it can be forgiuen. Mine own hart, & conſcience, heauen and earth, the angels and archangels, God himſelf, and Chriſt the redemer of them that beleeue in him, are againſt me: I cannot caſt mine eyes to any place, but euer I ſee my damnation before me. Then doth he tremble with agony, and ſtand in feare. His hart daſheth and beateth, as the waues of the ſea. He feeleth vprore, warre, lightning, thunder, death, and hel in his hart: he ſhal flee when no man followeth him. He ſhal ſaye to the hilles and rockes, fal on me, and hide me from the preſence of him that ſitteth on the throne, and from the wrath of the Lambe. Suche is the terrour of an vnquiet minde. Though al the princes in the world, would ioine themſelues

to do it. The wicked can neuer enioye peace. God kæpe vs farre from such agonies, and giue vs pure harts, and cleare consciences.

Chap. 4.

AND furthermore we beseeche you bretheren, & exhort you in the Lord Iesus, that ye increase more and more, as yee haue receiued of vs, how ye ought to walke & to please God.

2. For ye know what commandements we gaue you by the Lord Iesus.

WE commaunde you not, nor vse any force, but entreat you with al pacience and mækenesse, that ye wil loue youre owne soules, and thinke and doe those thinges which please GOD. You are they to whome the promise was made. God hath called you out of darkenesse into his maruailous light. He hath not dealt so with euery nation, neither haue they knowne his iudgementes.

We come not to you in our owne name. We haue charge to preach the gospel to al natiõs. Therfore we speake vnto you in ỹ name of our Lord Iesus Christ. We shewe you the waye

way that you may walk in it: we declare vnto you the wil of God, that you may be ſaued. For yet wil the Lord waite that he may haue mercie vpon you, and therefore wil he be exalted, that he maye haue compaſsion vppon you, ſayeth the Prophet Eſay. We haue opened vnto you ý whole treaſure of Gods mercie. We haue lead you to the throne of grace, and made you ſée the Lambe of God that taketh away the ſinnes of the worlde. We haue preached vnto you remiſſion, and forgiuenesse of your ſinnes through his name. If you haue heard vs, and beléeue, you ſhal be ſaued. If any man preache vnto you other wiſe, thã that you haue receiued, let him be accurſed. Eſa. 30.

How ye ought to walke and pleaſe God. It is not ynough, that ye beléeue: Ye muſte alſo walk and liue according to knowledge. This is the wil of God. For we are his workemanſhip created in Chriſt Ieſus vnto good works, whiche God hath ordained that wee ſhoulde walke in them. For the grace of God hath appeared, that bringeth ſaluation vnto al men, & teacheth vs that we ſhould liue ſoberlye, and righteouſly, & godly in this life. Looking for the bleſſed hope, & appearing of the glorie of the mighty god, & of our Sauior Ieſus Chriſt. Eph. 2. Tit. 2.

In this ſorte hath our teaching bene among you. That you mighte ſhewe forth your fayth

by

by your woorks: That it auaileth you nothing to say you haue fayth, if you haue no woorkes, because the fayth that hath no woorks, is dead. This we are taught by the woords of our lord Iesus, he sayth, Not euery one that sayth vnto mee, Lord, Lorde, shal enter into the kingdome of heauen, but hee that doth my fathers wil that is in heauen. Againe, Euerye tree that bringeth not foorth good fruite, is hewne downe, and cast into the fire. The seruaunte that knoweth his maisters wil, and doeth it not, shal be beaten with manye stripes. Thus hath our Lord commaunded vs to be like our father which is in heauen: to let our lighte so shine before men, that they maye see our good woorkes. Thus the Apostle taught: Thus the church of God this day teacheth. It requireth faith, as the instrument, and meanes to apply the merites and passion of Iesus Christe for our saluation: and good woorks as fruites, and witnesses of our faith. Whosoeuer learneth aright and beleeueth the gospel as he oughte, groweth, and goeth forwarde from vertue to vertue. If he were ignorant before: he commeth thereby to knoweledge. If hee were weake, he groweth in strength. If he were wicked, he turneth vnto godlinesse.

Mat. 7.

V. 3. For this is the wil of God, euen your holinesse, and that yee shoulde abstaine from

fornica-

fornication.

4. That euery one of you ſhoulde knowe howe to poſſeſſe his veſſel in holineſſe and honour.

God requireth true and vnfained holineſſe. Waſh you, ſayth the **Prophet** Eſay, make you cleane, take away the euil of your workes, frō before mine eyes, ceaſe to doe il. **This is the commaundement of God, that ſo wee ſhoulde be partakers of his heauenly nature.** As hee which hath called you is holy, ſo be yee holye in al maner of conuerſation, ſayeth Saint Peter. Eza.1. 1.Pet.1.

Abſtaine from fornication. **Nothing ſo muche hindereth true holineſſe as fornication, vncleanneſſe, wantonneſſe, and ſuch like. Euery ſinne that a man doth, is without the body, but he that committeth fornication, ſinneth againſt his own body. God is the auenger of ſuch. He wil iudge the adulterers, and fornicatours. Be not deceiued: Neyther fornicatours, nor adulterers, nor wantons, nor buggerers, ſhal inherite the kingdome of heauen.**

Know to poſſeſſe his veſſel. **That is, his body. And the body is the temple of the holye ghoſt, as he ſayth to the** Corinthiās, And therfore glorifie God in your bodie, and in your ſpirite: for they are gods. **In this bodye we** 1.Cor.6.

ſhal

we rise out of our graue, and appeare before the iudgement seate of GOD in this bodye we shal sitte vpon the twelue seates, and iudge the twelue tribes. God shal crowne it with glorye and honoure. Kéepe this vessel cleane, it is precious, kéepe it in honour, kéepe it in holinesse. Make not the mẽber of Christ, a member of the diuel. Shame not your bodies, shame not your selues.

V. 5. And not in the lust of concupiscence, euen as the Gentiles which know not God.

Giue not your selues ouer to filthie affections, as the horse and mule which haue no vnderstãding, and, as the Gentiles which haue no feare of Gods iudgement. Their hart, and mind is vncleane. They know not God, they know not themselues. They knowe not the difference of this life, and of the life to come. Therefore they know not sin, or if they know it, they refraine it not, but follow the lustes of their corrupt nature and giue themselues to wantonnesse, to worke al vncleannesse, euen with grédinesse. Thus the Apostle setteth downe, what is the fruite of ignorance, and whereto a man groweth, that knoweth not God. That deuotion therefore, whiche some say is the daughter of ignorance, hath no likenesse with true holinesse. For this is life eternal, saith Christ, that they know thee to be the

Ioh. 17.

onlye

only very God,and whom thou haſt ſent,Ieſus Chriſt.

V. 6.That no man oppreſſe or defraude his brother in any matter,for the Lord is an auenger of al ſuch things,as we haue alſo tolde you before time, and teſtified.

Let no man defraude his brother, neither by falſe weighte, nor by falſe meaſure,nor by lying words.Let your meaſures,& weights,& words be true: let your gaines be iuſt & true, that God may bleſſe them. His bleſſing wil make you riche, and whatſoeuer he bleſſeth not,ſhal waſt and conſume,& do you no good. Do vnto others as you would they ſhould do vnto you.This is true dealing,and vprighte.

If thou ſpeake more thã is true,if thou take more than thy ware is worth,thy conſcience knoweth it is none of thine.God wil deſtroye al ỹ workers of iniquitye. He that delighteth in ſin,hateth his own ſoule. The mouth that accuſtometh to lye,ſlayeth the ſoule.

Defraud not thy brother: he is thy brother, whether he be riche or poore:he is thy brother, & the ſonne of God. Wilt thou doe wrong to thy brother?wilt thou oppreſſe ỹ ſonne of god, & that euẽ in ỹ ſight of god? God is his father, he wil not leaue it vnpuniſhed in thée.If he be ſimple & vnſkilful, abuſe not his ſimplicitye. God is ỹ god of righteouſneſſe.Deale iuſtlye,

that

that thine owne conscience accuse thée not. Teache not thy sonnes nor thy seruauntes to deceiue others, and to gaine by wickednesse. After they haue learned of thée to deceiue others, they wil deceiue thée also. Iob prayed daily for his children. Be thou also carefui that thy children and seruauntes deceiue no man, nor hurt any. Their sinnes shal be layde to thy charge. Why askest thou of God, that hée wil fede thee, & giue thée thy dayly bread, & waitest not vpõ his wil, but fedest vpõ the bread of iniquitie? This meate wil not nourish thée, this wealth wil not stande by thée, for God wil not
Prou.20. prosper it. The wise man sayth, The breade of deceit is sweete to a man, but afterwarde his mouth shal be filled with grauel. Il gotten goods haue an il end. God hath said by ỹ prophet
Agge.1. Aggeus, Yee haue sowen much, but you haue brought in little: Ye brought it home, & I did blowe vpon it. We haue examples hereof daily We haue séene great heapes of wealth sodainly blowne away, and cõsumed to nothing: great houses decayed, & the hope of the wicked quite ouerthrowne.

Here wil I speake somewhat of the vnhappy trade of Vsurie, because therin standeth the most miserable, and shameful deceiuing of the brethren. I wil not speake al that may be sayd, for it would be to long and ouer wearisome. I

profita-

wil haue regarde of that ſhal be agréeable, and profitable, and behoueful for you to heare. And that you may the better conſider hereof, and ſee the whole matter of Vſurie, I wil ſhewe you firſt, what Vſurie is: Then, whence it ſpringeth, and what are ẏ cauſes of Vſurie: Thirdly, what commeth of it, what hurt it worketh to the commõ wealth: And I wil lay forth ſuch reaſons, as maye make anye good man abhorre it: Then I wil declare, what the holye fathers, and the Apoſtles, and Martyrs, and Chriſte, and God himſelfe haue thoughte and ſpoken of Vſurie.

Many ſimple men know not what is Vſurie, nor neuer heard of ẏ name of it. The world were happy, if no mã knew it. For euil things doe leſſe harme when they be moſt vnknowne. Peſtilences, and plagues are not knowne, but with great miſerie. But that you may learn to knowe it, and the more to abhorre it, this it is.

Vſurie is a kinde of lending of money, or corne, or oyle, or wine, or of any other thing, wherein, vpon couenant and bargayne, we receiue agayne the whole principal, whiche we deliuered, and ſomewhat more, for the vſe and occupying of the ſame. As, if I lend 100 pounde, and for it couenant to receiue 105. ℔. or any other ſũme, greater than was the ſũme,

which I did lende. This is that, that we cal Vsurie. Such a kind of bargaining as no good man, or godly man euer vsed. Such a kinde of bargaining as al men that euer feared Gods iudgement haue alwais abhorred, and condēned. It is filthie gaines, and a worke of darknesse. It is a monster in nature: the ouerthrow of mightie kingdomes, the destruction of flourishing states, the decaye of wealthie Cities, the plagues of the world, and the miserie of the people. It is theste, it is the murthering of our Brethren, it is the curse of God, and the curse of the people. This is Vsurie. By these signes, and tokens you maye knowe it: for where soeuer it reigneth al those mischieses ensue. But how and how many waies it may be wrought, I wil not declare. It were horrible to heare: and I come now to reproue Vsurie and not to teache it.

Let vs sée then what is the cause hereof, and whēce it groweth, who is the mother, the nource, or the brēder of Vsurie. For it groweth not euery where, nor among al men. Many hate it, and detest it, and had rather dye, than liue of such spoyle. It is not of God, for God straightlye forbiddeth it. Neither is it foūd among the children of God: for loue séeketh not her own profite, but to doe good to her neighbour.

Whence

Whēce thē ſpringeth Uſurie: Howe ſhewed. Euen thence whence theftes, murder, adulterie, the plagues, and deſtruction of the people doe ſpring. Al theſe are the workes of the Diuel, and the workes of the fleſh. Chriſt telleth the Phariſes, You are of your Father the Diuel, and the luſtes of your Father you wil doe. Euen ſo may it truely be ſayd to the Uſurer, thou art of thy father the diuel, and the luſt of thy father thou wilte doe, and therefore thou haſte pleaſure in his workes. The diuel entred into ȳ hart of Iudas, and put in him this grædineſſe, and couetouſneſſe of gaine, for whiche hee was content to ſel his mayſter. Iudas hart was the ſhoppe, the Diuel was the foreman to worke in it. S. Paule ſayth, They that wil bee riche, fal into tentation and ſnares, and into manye fooliſh and noiſome luſts, which drowne men into perdition, and deſtruction. For the deſire of monie is the roote of euil. And S. Iohn ſayeth, Whoſoeuer committeth ſinne is of the Diuel. Thus we ſée that the Diuel is the planter, and the father of Uſurie. Ioh. 8. 1. Tim. 6. 1. Ioh. 3.

Couetouſneſſe, deſire of monie, vnſatiable grædineſſe, deceitfulneſſe, vnmercifulneſſe, iniury, oppreſſiō, extortion, contempt of God, hatred to the brethren, and hatred of al men, are the nurces and bræders of Uſurie. It ſpringeth from Satan, and groweth, and is watered,

and fed and nourished by these cruel and damnable monsters.

Let vs sée farther, what are the fruits which come of Vsurie. For perhaps it doth some good, and you maye thinke that many are the better for it. These therefore are the fruites. It dissolueth the knotte and fellowship of mankinde: it hardeneth mannes harte: It maketh men vnnatural, and bereaueth them of charitye and loue to their dearest friends. It breedeth miserye, and prouoketh the wrath of GOD from Heauen. It consumeth riche men, it eateth vp the poore, it maketh bankeruptes, and vndooeth many housholdes. The poore occuppyers are driuen to flée, their wiues are left alone, their children are helplesse, and driuen to begge their breade, throwe the vnmerciful dealing of the couetous Vsurer.

When Dauid layeth out the wickednesse, of the countrey where he was persecuted, he saith of them, *Non defecit Vsura & dolus in plateis eorum*, Vsurie and deceipt departeth not from their streetes, one seeketh to spoyle and eate vp another. These are the commodities and the fruites of Vsurie. Such is Vsurie in the middest of a citie, and such good it worketh, as fire doeth, when it is sette to the rose of a house, or as the plague doeth, when it is ta-

Ps. 54.

ken

ken to the middeſt of the body and toucheth the hart.

We haue heard whence Vſurie ſpringeth, and what hurt it doeth. Which whoſoeuer conſidereth, maye finde cauſe ynough to loath it, and forſake it. One aſked of Cato, What it was to committe Vſurie. What is it (ſayth hée agayne) to kill a man? Hée that is an Vſurer is a murtherer. The ſame Cato ſayeth, Our fathers puniſhed a theefe, with paimente of the double of that he had taken, but the Vſurer was alwayes condemned to paye foure times the value. They were wiſe men. They thought that an Vſurer, was much worſe than a théefe.

For a théefe is driuen by extremity & néede: the Vſurer is riche & hath no néede. The théefe ſtealeth in corners, and in places where he may be vnknowne: the Vſurer openly and boldlye at al times, and in any place. The théefe, to relieue his wife and children: ỹ Vſurer to ſpoile his neighbour, and to vndoe his wife and children. The théefe ſtealeth from the riche, which haue ynough: the Vſurer from the poore that hath nothing. The théefe fléeth, and wil be ſéen no more: the Vſurer ſtandeth by it, continueth, and ſtealeth ſtil: daye and nighte, ſléeping and waking, he alwayes ſtealeth. The théefe repenteth of his déede, hé knoweth he hath

done wrong and is sorye for it: the Vsurer, thinketh it is his owne, that it is wel gotten, and neuer repenteth, nor sorroweth, but defendeth, and maintaineth his sinne impudently. The theefe, if he escape, many times becommeth profitable to his countrey, and bestoweth himselfe painefullye in some trade of life: the Vsurer leaueth his marchandise, forsaketh his husbandrie, giueth himselfe to nothing, whereby his countrey may haue benefite. The theefe is satisfied at length: the Vsurer hath neuer ynough. The bellye of the wicked wil neuer be filled. As the Sea is neuer filled with water, though al the streames of the world runne into it: so the grædinesse of an Vsurer is neuer satisfied, though he gayne neuer so vnreasonablye. The Sea is profitable: the Vsurer is hurtful and daungerous. By the Sea we maye passe, and come safelye to the Hauen: but no man passeth by Vsurie without losse or shipwracke.

Now heare what the godly and learned fathers of the Churche haue thought of Vsurie. No doubte they were godlye men, and wrate thereof, as god had inspired them, and as others before them had done. Augustine saith, *Quid dicam de Vsuris, quas ipsæ leges, &c.* What shal I speake of Vsurie, whereof the lawes & Iudges require that restitution be made? is hee more

Aug. Macedon. Epist. 54

cruel

cruel whiche ſtealeth ſomething awaye from the riche man, or he that killeth a poore man with Vſurie? Marke this, an Vſurer, ſayeth Auguſtine, is cruel. Why? he killeth. Whom? the poore man, whom in charitie he is bound to relieue.

Ambroſe hereof ſayth *Vſuras ſoluit, qui victu indiget, an quicquã grauius? &c.* He that lacketh wherwith to keepe life, payeth you Vſurie. What heauier caſe may there be? hee ſeeketh to be healed, and you poiſon him: he aſketh you bread, and you giue him a knife: hee deſireth you to ſet him at libertie, and you bring him to further bondage. *Lib. de Tobia cap. 3.* And agayne, Thou Vſurer groweſt welthy by other mens heauineſſe: thou makeſt gaines of their teares and weeping: thou art fed with their hunger: thou coineſt thy money of the skins of thoſe men whome thou deſtroyeſt: howe thinkeſt thou thy ſelfe to be riche, and yet beggeſt an almes of him that is poore? *Ibid. ca. 15.* And the ſame Father ſayth further, *Ab hoc Vſuram exige, quem non ſit crimen occidere.* Whomſoeuer it is lawful to kil, thou mayſt lend him thy monie to Vſurie. For he that taketh Vſurie, killeth without a ſworde. These be holy fathers, and worthy of credite: they ſhewe vs, that Vſurie is as badde as to kil and murther a man wilfully.

Hom.41. in 18.genes. Chrisostome likewise, *In his sensibilibus pecunijs prohibuit ne quis vsurã acciperet. &c.* God hath forbidden that no man shal take Vsurie, in this sensible, or common monie. Why? because either of them is much hindred. He that oweth monie is made poorer, and he that lendeth it, by this kinde of enriching him selfe, encreaseth the number of his sinnes. Againe he sayth, *Sicut fermentum modicum quod mittitur in multam farinam totam consperſionem corrũpit, &c.* Euen as a little leauen leaueneth the whole lumpe of dowe, euen so Vsurie, when it commeth into any mans house, draweth al his substaunce, and changeth it into debt. Hom.12.in 3. Mat.

He that is an Vsurer, wisheth that al others may lack, and come to him and borrow of him: that al others maye lose, so that hee maye haue gayne. Therefore our olde forefathers so much abhorred this trade, that they thought an Vsurer vnworthy to liue in the companye of Christian men: they did excommunicate him. They suffred not an Vsurer to be a witnesse in matters of Lawe. They suffred him not to make a Testament, and to bestow his goods by wil. Whẽ an Vsurer died, they would not suffer him to be buried in places appointed for the burial of christians. So highly did they mislike this

this vnmercifull ſpoyling, and deceyuing our brethren.

But what ſpeake I of the auntient fathers of the Church: there was neuer any religion, nor ſect, nor ſtate, nor degrée, nor profeſſion of mẽ, but they haue diſliked it. Philoſophers, Grékes, Latins, Lawiers, Diuines, Catholiques, Heretiques, al tongues and nations haue euer thoughte an Vſurer as daungerous as a théefe. The verie ſenſe of nature proueth it to bée ſo. If the ſtones coulde ſpeake, they would ſay as much.

Therefore our ſauiour ſaith, Doe good, and lende, looking for nothing againe. Hée ſayeth not, lende and loke not for your principal againe. But loke for no gaine thereby, loke not to receiue more than thine owne for the vſe and occupying of it. Defraud not another: thou wouldeſt not an other ſhoulde defraude thée. Oppreſſe him not, haue pitie on his wife and children: thou wouldeſt not haue thy wife and children vndone. In Leuiticus God ſaith, If thy brother be impoueriſhed and fallen in decay, thou ſhalt take no Vſurie of him, nor vantage, but thou ſhalte feare thy GOD that thy brother may liue with thee. GOD ſaith thou ſhalt take no Vſurie. And he hathe power and authoritie to commaunde. And in Exodus, If thou lende money to my people

Luke.6.

Leuit.25.

Exod.22.

to the poore with thee, thou shalte not bee as an Vsurer vnto him, ye shal not oppresse him with Vsurie. Shew them mercie for my sake, they are my people. I can enrich him, I can impouerishe thée. I set vp, and throwe downe whome I wil. When thy neyghbour néedeth thy helpe, and séeketh comforte at thy handes, afflict him not as an enemie, oppresse him not like a tyrant.

Ezech.18. Ezechiel the Prophete setteth downe the wrath of God against Vsurers, Hee that hath giuen foorth his mony vpõ Vsurie, or hath taken increase, shal he liue? he shal not liue, sayth the Lorde. Hée shal perish in his owne sinne, his bloude shal bée vpon his heade. Therefore when hée reckoneth the offences of *Ierusalem*, and declareth the heauie plagues that are prepared against that wicked Citie, sayth, Thou
Ezech.22. haste taken Vsurie and encrease, and thou hast defrauded thy neyghbours by extortion, and haste forgotten me saith the Lord God. Beeholde therefore I haue smitten mine handes vpon the couetousnesse, that thou hast vsed. Thou haste done iniurie to my people, that thou mightest make thine owne gaine. Thy wrongs and oppressions done by Vsurie ryse vp into heauen, therfore I wil gather thée, and blow the fire of my wrath vpon thée, sayth the Lord.

Thus

Thus hath GOD ſpoken, euen the Lorde of heauen and earth, whiche can ſcatter thy gold in the winde, and blowe it to nothyng. Thus hée ſpeaketh to thée, that heareſt, and readeſt his worde, whiche knoweſt that hys wil is, thou ſhouldeſt not lende thy money to Uſurie. Thou doeſt oppreſſe (ſaith hée.) Whō? thy brother for whome Chriſte vouchſafed to ſhed his bloude. And what brother? him that was poore, whiche came to thée for néede, to ſéeke thy helpe. Howe? wickedlye, cloſely, falſely, craftely, deceitefullye, like an hippocrite, vnder colour to doe him good. Wherewith? wyth thy money, thy golde, and ſiluer, which God hath giuen thée to relieue the poore and néedie withal.

God hath ſaid, thou ſhalt not take Uſurie, and what arte thou that deſpiſeſt the voyce of the Lorde? whoſe words wilt thou heare, that wilt not heare the worde of God? remember the wordes, you can not forget them. Thou ſhalt not take Uſurie of thy brother, he is poore and fallen in decaye: thou ſhalt not be an Uſurer vnto him: thou ſhalte not oppreſſe hym with Uſurie. For it is crueltie, & abhominatiō in the ſight of God: therefore wil God poure out his wrathe, and conſume the Uſurer: hée ſhal not enter into the the Tabernacle

of

of the highest, hée shal haue no part in ỹ kingdome of Christe, and of God, but shal be cast into the vtward darkenesse.

But some wil saye, al kinds of Vsurie are not forbidden. There may bée cases where Vsurie may stand with reason and equitie. And herein they say so much as by witte maye bée deuised, to painte out a foule, and vgly Idol, and to shadowe themselues in manifest and open wickednesse. Whatsoeuer God saith, yet this or this kinde of Vsurie, say they, whiche is done in this or this sorte, is not forbidden. It profiteth the common wealth, it relieueth great numbers. The poore shoulde otherwise perishe, no man would lend them.

By like good reason, there are some that defende theefte, and murther, they saye, there maye bée some case, where it is lawful to kil or to steale: for god willed the *Hebrewes* to rob the *Aegyptians*, and Abraham to kil his owne sonne Isaac. In these cases their robberie and the killing of his sonne were lawful. So saye they. Euen so by like reason doe some of oure Countreymen maintaine Concubines, Curtizans, and Brothel houses, and stande in defence of open Stewes. They are (say they) for the benefite of the Countrey: they kéepe men from more daungerous inconuenience: take them away, it wil bée worse. Although God

say

ſaie, There ſhal be no whore of the daughters of Iſrael, neither ſhal there bee a whore keeper of the ſonnes of Iſrael: yet theſe men ſaye al maner of whoredome is not forbidden. In theſe and theſe caſes it is not amiſſe to allowe it. Deu.23.

God ſaide to Saul, Go and ſtrike Amalek, & deſtroy ye al that pertaineth to them, & haue no compaſsion on them, but ſlaie both man & woman, both infante and ſuckling, both oxe and ſheepe, both camel, and aſſe. So ſtraight, and preciſe was Gods commaundemente. Forth marcheth Saul, ſetteth vppon his enemies, God aſſiſteth him, and giueth him the victorie. When he toke Agag priſoner, & ſaw him to bée a goodlie tal gentleman, he had pitie on him, and ſaued him aliue. And the beſt and faireſt of the ſhéepe, and oxen, and other cattel, hée did not deſtroy, althoughe he knewe wel, that GOD had commaunded him to kil man and beaſt, euerie one without exception. Then came Samuel vnto him, and ſaide, oh why haſte thou not done as thou were commaunded? Here let vs marke the wicked anſwere of Saul, in defence of his wilful diſobedience. It had bene great pitie to haue ſlaine Agag ſo comely, and tal a gentleman. I haue taken him, and kéepe him priſoner. And if I ſhould haue deſtroyed this goodlye cattle, they 1.Samu.15.

had

had come to nothing. It was better to saue them, for the vitailing of my souldiours: and the faireſt of them may be offered in sacrifice. So brake he the commaundement of GOD vnder pretence of doyng honour to God.

But Samuel saide, hath the Lorde as great pleasure, in burnte offerings and sacrifices, as when the voice of the Lord is obeyed: behold, to obey is better than sacrifice. And to disobey his holye wil, is to renounce and forsake him.

So may we say to the Vsurer. Thou haste deuised cases, and colours to hide thy shame, but what regarde hath God to thy cases: what careth hée for thy reasons? the Lorde woulde haue more pleasure, if when thou heareſt hys voice thou wouldeſt obey him. For what is thy deuise againſt the counsel, and ordinaunce of God? What bolde presumption is it for a mortal man to control the commaundemētes of the immortal GOD? and to weighe his heauenlye wisedome in the balaunce of humaine foolishneſſe? When GOD saieth, thou shalte not take Vsurie, what creature of GOD arte thou, whyche canſte take Vsurie? when GOD maketh it vnlawful, what arte thou, oh man, that sayeſt, It is lawful? Thys is a token of a desperate

ſperate minde. It is founde true in thée, that Paule ſaide, the loue of money is the rote of al il. Thou arte ſo giuen ouer vnto the wicked Mammon, that thou careſt not to doe the wyl of God.

Wilfulneſſe, and preſumption, are tokens that ſuch men are impudente, and paſte ſhame. He that offendeth of ſimplicitie, maye finde mercye. But they whiche of pride and boldeneſſe goe agaynſt the knowen trueth, and doe that thing whyche they knowe to bée il, and deuiſe ſhiftes to colour that, whiche al reaſon, and learning, of God, and men, and nature it ſelfe haue condemned, they are fallen into temptation and ſnares, and into fooliſh luſtes whiche drowne them in deſtruction.

GOD is the Lorde. Wée are but ſeruauntes: hée hathe made vs, and not wée our ſelues: wée are but as claye in hys handes: wée can not repeale the lawe that GOD hathe eſtabliſhed: wée muſte obey it. Wée may not doe the things that ſéeme good in our owne eyes, they maye deceiue vs: but wée muſte doe what ſoeuer GOD biddeth vs to doe, and forſake to doe thoſe thynges whyche hée forbydeth.

Thus

Thus much for an entrie to those, whyche can bring so good reasons, for so il a matter.

Many defende their Vsurie, by that libertie whych they thinke they haue, to vse their goods in suche sorte, as seemeth beste to themselues, and is most to their aduauntage. May I not, saye they, doe with mine owne goods what I wil? this woulde they not say, if they were of him, whiche hath saide by his holy Apostle, Let euerie man, as he hath receiued the gifte, so minister the same one to an other, as good disposers of the manifold grace of God. 1.Pet.4. It is ỹ lawe of nature, that no man abuse the things that are his, to the hurte and hinderaunce of an other. Maye a man take hys owne dagger, and therewith commit murther? or maye a man take of his owne fire, and therewith burne his neighbours house? He that saide, Thou shalt not kil, hath also said, Thou shalt not steale: thou shalt not cõmit Vsurie: thou shalt not defraude thy brother in bargaining. He is not vnrighteous, that he wil iudge the murtherer, and wil not condemne the Vsurer. In that day the Vsurer shal know, whose money it was, wherewith he defrauded his brother. His money shal not helpe him, he shal haue no shifte to conueighe himselfe from the wrath of God: he and hys

money

money ſhal periſh togither.

But the Uſurer wil ſaye. The poore man came to mée, I was not in haſt to ſéeke hym. Hée moned his caſe to mée. I toke pitie of him, and lente him money. Since then hée and al his haue béene the better. Here you ſhal ſée ỹ great kindneſſe & pitiful hart of this rich Uſurer. Hée draweth his purſe, giueth out his gœds, and helpeth the poore, and the poore is muche eaſed by him. But alas what helpe is thys? euen ſuche as he findeth, that in the middeſt of his fit of an ague drinketh a greate draught of colde water. No doubt hée is refreſhed, and cooled, and for that preſẽt time much the better. But after a while when his heaues renewe the heate encreaſeth: his harte panteth, his pulſe beateth, his mouth is drye, hys tongue burneth: he is more terriblye tormented, than euer before. So fareth it with him that borroweth money vppon Uſurie. Hée looketh in his hande, and ſéeth ſomewhat. It is not his owne: yet is hée refreſhed therwith, and much eaſed. The yeare paſſeth, the day of payment draweth on, the creditour calleth for money: then, then the heates, and fittes, and agonies beginne to growe. Then muſte pot and panne trudge to redéeme his bodye. Then hée féeleth more cruel torments than euer before.

Thus doeth the gentle Vsurer helpe to relieue the poore in time of his necessitie: as if a man would cure a sore finger by cutting of the arme: or as if hée woulde cure the blemishe of the eye sight, by the pulling out the eyes: or as if hée woulde quench thirste by giuing poyson to drinke: or, as if to saue one from drowning in a boysterous tempest, he would caste him ouer the boate into the sea.

The Scorpion imbraceth a man swétely with his legges, but in the meane whyle striketh hym deadlye wyth hys tayle. His face loketh amiablye, hys tayle poisoneth. So an Vsurer, loketh fayre, and gyueth good wordes: but at the ende hée vndoeth.

Who is stong by an adder, hée perceyueth no hurte: But fæleth a gentle beating of his veynes with some delighte, whereat he reioiceth. After this hée falleth into a slumber: then the poyson worketh, ouercommeth him, and killeth him. Euen so he that borroweth vpon Vsurie, findeth himselfe wonderfullye amended, and reioyceth: but hée is stong, and hath a deadlye stroke. The poyson wyl growe ouer him, hée shal dye in a slumber, and hée vndone before he is aware. So necessarie is an Vsurer for to relieue the poore and nædie, as rustie is to helpe iron, and as the mothe

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is to helpe a garment: it eateth him throughe from one ſide to an other. Therefore ſayeth Ambroſe, *Talia ſunt veſtra diuites beneficia. Minus datis, & plus exigitis. Talis humanitas, vt ſpolietis etiam dum ſubuenitis.* Suche are the benefits that you riche men beſtow: you giue out little, and require muche againe. Such is your kindneſſe, that you vndoe them whome yee helpe. And thus muche of the eaſe that poore men finde in borrowing vpon Vſurie. They are bitten, and ſtong, and eaten vp and deuoured by it. Moſte men confeſſe that this kinde of Vſurie is forbidden, becauſe it relieueth not, but ſpoyleth and conſumeth. GOD take the liking of it out of al mens hartes, then ſhal they bee the better able, to iudge of the other ſortes, whiche they yet thinke allowable. *Lib. de Thobia. ca. 3.*

What if one riche man lende money to an other? What if a Marchaunte take money to Vſurie of a Marchaunte, and both bee the better, and both be gainers? Here is no ſting, nor byting. What ſhal we thinke of thys? What if a Theefe or a Pirate take Vſurie of a Pirate or a Theefe, and both be partakers of the gaine, and bee bothe of them holpen. Let no manne miſlike the compariſon. For, as I ſayde before, a Pyrate or a Theefe is not ſo noiſul, as an Vſurer.

Here, say you, hée that lendeth is a gainer, and hée that borroweth is a gainer. It doth good to both. If both be gainers, who is the loser? for Vsurie neuer passeth, without working losse. Take this as a rule, there is neuer Vsurie without losse.

Here, I pray you to lend me your minds, and consider what I saye. A Marchaunte taketh vp of his neyghbour a hundred pounds, and must aunswere againe a hundred and ten poũdes. He bestoweth it al in corne, & buyeth for his hundred poundes, a hundred quarters of corne. Hée sendeth it to the market, the people haue nèeds of it, and buye it. If hée solde it for eight groates a bushel, hée might make vp his hundred pounds, and bée a gainer. But vnlesse hée make vp a hundred and ten poũds to discharge his Vsurie, hée must nèedes bée a loser and vndone. But vndone hée wil not bée: hée wil rather vndoe many others. Therfore he setteth price at thrée shillings the bushel, and so maketh his money, and payeth ỹ Vsurer, and saueth himselfe, and is no loser. Who then payeth the tenne poundes? who is the loser? Anye man maye sée. The poore people whiche buye the corne. They finde it, and fèele it in euerye morsel they eate. Thus, if the Marchaunt borrower bée not hindered

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by the Uſurer: yet the people that buyeth his wares are plagued. Thus it is no harde matter to finde, that howſoeuer Uſurie bée vſed, it is alwayes daungerous, and beguileth the people, and is therefore the deſtruction, and ouerthrowe of the common wealth.

But, ſayeth hée, why ſhoulde I not make money to yéelde mée gaynes, as wel as my wares? I lende my ſhop for a yeare, or two, or thrée, ſo manye péeces of Ueluet, Satins, Taffata, Grograine, Chamblet, Hollandes, &c. And for the vſe he ſhal paie mée by the yere fourtie poundes, and in the ende reſtoare mée my ſhoppe, ſo manye péeces of Ueluet, &c. ſo long, ſo broade, of the ſame makyng, ſo good, ſo fine as were the other. Thys ſayeth hée is laweful, therefore the other is laweful.

No, no, thys is not laweful. It is not laweful ſo to ſette out thy ſhoppe. It is Uſurie, it is forbidden. But, hée that taketh the ſhoppe ſhal bée a gayner: who ſhal be the loſer then? they that buye the wares muſte néedes buye at the dearer price. We maye not allowe one il thing by the allowaunce of an other. Hée ſhoulde rather ſaye, Uſurie taken vppon wares, is not laweful: therefore Uſurie for bare moonye is leſſe laweful.

lib. 6. in. 18. Ezech. Hierome vpon Ezechiel sayth. *Putant quidam Vsuram tantum esse in pecunia, quod prævidens Scriptura divina, omni rei aufert superabundantiam, vt plus non accipias, quam dedisti.* Some thinke there is no Vsurie, but in money. Thys did the holye Scripture foresee, and therefore taketh awaye the encrease or gaines in anye manner of thing: and requireth that thou receiue no more, than thou diddest deliuer.

An occuppyer wareth olde, hys occuppying is done. Hée hath in stocke two hundred poundes: hée commeth to a yong man, wise, of good credite, and of honest dealing, and saith, I giue thée this money frælye, it shal bée thine for euer, vpon this condition: That thou giue me twentie markes by the yeare during my life. This maye bée done, it is no Vsurie. Wherefore: it is a plain gift with a condition. The principal is gone from mée for euer: I haue no righte vnto it, it is none of mine. If I dye to morrowe before I receyue anye penny, my erequutours can not clayme anye thing. But in Vsurie it is otherwise. The Vsurer requireth his whole sūme againe, and somewhat more for the vse and occuppying. Therfore this is a gift, and not Vsurie.

Againe, I lende my neyghbour twentie poundes vntil a day. Hée hath it frælye, and friend-

friendly without any Uſurie. Yet I ſay to him neighbour you muſt nedes kæpe day, for the nexte daye after I muſte diſcharge a paine, I ſtande bounde for payment. I haue no more but thys whiche you borrowe. If I miſſe, I forfaite fiue poundes. I praye you bée careful for it. The daye commeth, my neighbour commeth not: I lacke my money, and becauſe I lacke it, I loſe fiue poundes. Hée commeth afterwarde and offereth me myne owne money. Then ſaye I, neighbour, I haue loſte fiue poundes by your negligence and ſlackneſſe, I hope you wil not ſuffer mée to be a loſer for my gentleneſſe. This is Intereſt, it is no Uſurie.

Heare, by the way, you may learne wherfore it is called Intereſt, bicauſe he maye ſaye, *Interfuit mea habuiſſe.* It behooued me, it ſtood me vpon to haue it, and now by your defaulte I ſuſtaine loſſe. It is good to knowe the one from the other. This kinde of dealing is Intereſt, and not Uſurie. In Uſurie I ſéeke to be a gainer: in Intereſt I ſéeke onlye to be no loſer, gaine or profit I ſéeke none. And hereof I may lawfully ſéeke to bée anſwered: it ſtandeth with equitie, and conſciẽce, and good reaſon. This is intereſt, and no Uſurie, that a mã who requireth no gaine, ſhoulde ſéeke to ſaue himſelfe harmeleſſe.

Beare patiently with mée, if I bée longe. My desire is, you shoulde vnderstande thys whole matter, & bée able to knowe one thing from an other: That so, no man maye excuse his Vsurie by name of interest: and others bée not offended, nor recken al men to bée Vsurers, whyche lende forthe theyr money, or anye wayes dispose of theyr stocke.

A poore Orphane lefte in hys Cradle hathe a hundred poundes stocke. Thys stocke maye bée put out to Vsurie. And the Vsurie is allowed. This is a déede of charitie, it is no Vsurie, as shal appeare. For, if the hundred poundes should lye stil without encrease, and bée bestowed from yeare to yeare to the vse of the childe, the whole stocke woulde bée spente, before the childe shoulde come to yeares. But if the stocke bée put to occupying, and into an honest mans handes, something wil growe to the relefe of the orphane, and yet his stocke remayne whole. This is charitie to relieue the Infante, that cannot relieue hym selfe. The lyke is, in vsing the stocke of a mã that hath not his wittes, and is not able to dispose of his gœdes. Or, if a Marchaunte by sickenesse, or maime, or anye other hinderaunce, bée not able to follow his businesse, he desireth an other to vse, & occupie

occupie for him, and to doe with his ſtocke, as it were his owne, only to maintain him with the encreaſe therof. This is not Uſurie. Why? becauſe he that taketh the ſtock of ỹ Orphane, or of the mad man, or of the diſeaſed marchãt, is not bound to anſwere al aduentures, and caſualties that happen. As, if to like vſe I take a ſtocke in cattaile, and they die without my default: or a ſtocke in money or wares, and the wares be burnt by fire, or the money ſtollen without my defaulte, I am not bounde to anſwere the principal: therefore it is no Uſurie.

But he that taketh money to Uſurie, whether he gayne or loſe, or whatſoeuer happẽ vnto him, hée muſt anſwere the whole ſtocke hée borrowed. And this is it that vndoeth ſo many, and maketh them banquerupts. But this happeneth not in this caſe. He that occupyeth the Orphanes monie or ſtocke, is charged only to vſe it as his own, and no otherwiſe. If it periſh, or decay, or miſcarie without his fault, he is not bound to anſwere it. Therefore, as I ſayd, it is no Uſurie.

Yet ſay they farther for defence of Uſurie. It is ſuffred in other countreis, in *Fraunce, Spaine, Italie, Rome, &c.* the lawes permitte it. And what law doth ſuffer it? I trow, not the lawe of God, for that law ſtraightlye forbiddeth it.

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but what speake I of the law of God? the ciuile law condemneth Vsurie, the canon lawe condemneth it, the tempozal law condemneth it, and the law of nature condemneth it. And how is that sufferable by any lawe, that by so many lawes is cõdẽned? oz how is he wozthy to liue among men, that despiseth the authozitie of so many lawes? oz what wil you iudge of that man, that wil be tempered and ozdzed by no law? neither by ciuile, noz by canon, noz by tempozal, noz by law of nature, noz by law of men, noz by lawe of GOD. I saye not, howe maye we thinke him to be a man of GOD? But, howe maye wée thinke suche a one to bée a man? foz it is the parte and duetye of a man to be ruled by lawe and reason.

But it is euery where, and therefoze to bée suffred. To true that it is common euery where. Would God it were false. It vndoeth al the wozlde. So the Diuel is euerye where, and suffred: so are the Stewes suffered in *Fraunce, Spaine, Italie, Lombardie, Naples, Venice*, and in *Rome*. *Rome* is called the holye Citie, the moste holye hath his seate there, & yet suffreth he the stewes in *Rome*. So were the *Canaanites* among the people of God and suffered. But they were as goades in their

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ſides, and as thornes in their eyes. As theſe were ſuffered, and as the Stewes are ſuffered, and as the Diuel is ſuffered: ſo and no otherwiſe are Vſurers. Suche good, and no better doe they. For they are the children of the Diuel: their houſes bee the ſhoppes, wherein the Diuel doeth his worke of miſchiefe. They be *Canaanites*, and enemies of Gods people. They be goades in our ſides, and ſharpe thornes, and prickles in our eyes. God graunt that the law may eſpie them: and the people abhorre them: and they may repent and loath their wickednesse.

Some other are bolde to take authoritye for Vſurie from Chriſt himſelfe. He ſayeth, The kingdome of Heauen, is as a man that going into a ſtraunge countrie, called his ſeruāts, and deliuered to them his goods, & vnto one he gaue fiue talents, and to another two, and to another one. And ſayd vnto them, occupie vntil I come. The firſt did ſo, the ſecond accordingly. They encreaſed his ſtock, and are commended for their Vſurie. The third wrapt his talent in a Napkin, and kept it together. His maiſter returned, and chid him & ſaid. Wherefore gaueſt not thou my monie into the bāke, thatat my cōming I mighte haue required it with vauntage? Therefore Vſurie is allowed Mat. 25. Luke. 19.

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by the mouth of Christe. The two firste are commended, not for any thing elſe, but for the gaine they made by Vsurie. The third is rated and rebuked, not for theſte, nor adulterie, but becauſe hée layed not oute his ſtocke to Vsurie.

What? and is Vsurie allowed? and allowed by the witneſſe of Christ? how can that be? for Christ, as we heard before doeth plainelye forbid it. How is it then? what is the meaning of this parable? This it is. When Christe deliuered his goſpel vnto his Diſciples: he gaue them charge to be diligent, & to multiply, and encreaſe the number of them that ſhoulde beléeue. To this purpoſe he ſayeth, be as careful in this buſineſſe for the glorye of GOD, and the ſaluatiō of your brethren, as worldly wiſe men ſhew thēſelues in ſéeking wicked Mammon. Beholde the Vſurers, they occupie their ſtocke, and make it growe, & ſo of fiue pounds make tenne, and of ten make twenty pounds, and ſo they become riche. So deale you in the giftes, and knowledge, that God hath beſtowed on you, giue them to the exchaungers, put them out to Vsurie, encreaſe the Lords ſtock. If they be diligent and faithful in the thinges of this world, how much more ought you to be ſo, in heauenly things?

This therefore is the meaning. Couetous men

men, and the childzen of this wozld be wiſe in their generation. You are the childzē of light, bée you alſo wiſe, and doe you ſo likewyſe in your office and ſeruice, as you ſée them doe. So he ſayth, Beholde the foules of Heauen, learne how the Lilies of the fielde growe. Mat. 6. What of this? the Lilies are but graſſe: the Foules of the ayze are but Wyzdes. The mercye of God in his pzouidence and care, wherein he gyueth vs al things nédeful, is made plaine by erample of theſe, and thereby our diſtruſt and ouermuch careſulneſſe repzoued. So doeth Chziſte ſpeake this parable of the Vſurer, that as hée is diligent in doing il, ſo we ſhould be painful and readie to do wel.

But ſhal Vſurie therefoze be laweful, becauſe Chziſte dzaweth a comparilō, oz maketh an erample by an Vſurer? if it were ſo, wée ſhoulde doe many things otherwiſe than wel. Foz in the ſcriptures we are oftē times requires to take erample of thoſe thinges which are il. In the ſixtēnth of Luke, Chziſt biddeth hys Diſciples take erample of the vnfaythful ſteward, to be pzouident and careful as hée was. Doth he therefoze commende the falſhode of the Stewarde? oz ſhal falſhode therefoze bée lawful? S. Paule ſayth, The daye of the Lorde ſhal come, euē as a theefe in the night. 1. Theſ. 5. Is theft therefoze lawful? S. Iames ſayth, The Diuels Iames. 2.

beleeue,

beleeue, and tremble. take example of the Diuels. They beléeue, but their bare, vayne, and dead fayth, in which they can doe no good, can not serue them. Euen so shal not your faith if it be dead, and voyde of al good workes, saue you. God himselfe to reproue the vnthankfulnesse & forgetfulnesse of his people, which did so often forsake him, and followed Baal and Astaroth, sayth in this maner vnto thē. What nation did euer forsake their Gods? Doth he in this spéeche approue, that the Idols of the heathen are Gods: or because god taketh exāple of idolatrie, shal idolatrie therfore be lawful: he biddeth his seruauntes to be as faithful & willing, and readie to serue him the god of heauen & earth, as the gentiles were in seruice of their idols, the workes of their owne hands. As god did wil the Israelites to take example of the Idolaters: And as Christe biddeth take exāple of the false steward, & as Iames of ỹ Diuels: so is this parable an example of that whiche is commendable: that is, the diligence of the seruauntes: Vsurie is no more allowed by this, than idolatry and falshood, & the diuel is by the other. Some wil say, I haue no trade to lyue, I must néedes giue my money to Vsurie, or else I must begge. This is it that I spake of. This sheweth that despaire and mistrust in the prouidence of god, is the mother of Vsury.

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If this were cauſe why he ſhould be an vſurer, if this be wel ſpokē for defēce of his wickednes, why may not the thēefe, or the Bawde, or the enchanter by like anſwere excuſe themſelues, & ſtand in defence of their doinges? Auguſtine therefore ſayth, *Audent etiam feneratores dicere, non habeo aliud vnde viuam. &c.* The Vſurers are bolde to ſaye, they haue no other trade wherby to liue. So wil the theefe tel me, whē I take him in his theft. So wil he ſay that breaketh in to other mens houſes. So wil the baud ſay, that buieth yōg maidens to vſe thē to filthines. So wil the wicked enchāter, that ſelleth his ſinne. If we reproue any of al theſe they wil anſwere, that this is their mainteinance, and that they haue not any other way to liue. But Auguſt. ſayth, *Quaſi non hoc ipſum in illis maximè puniēdū eſt, quia artem nequitiæ delegerunt vnde viuerent, & inde ſe volunt paſcere, vnde offendant eum a quo omnes paſcuntur.* As if they were not therefore moſt worthye to bee puniſhed, becauſe they haue choſen a trade of wickedneſſe to liue by: and wil maintaine themſelues by that thing, wherwith they diſpleaſe him, by whom al are maintained. Howe muche better woulde it be with them, if they did ſerue God trulye in ſuche place and calling, wherin they might moſte ſet forth his glorye, and do ſuch things as ſhould be profitable to themſelues and others: In.Pſ.128.

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The seruaunt of God knoweth, there is no want to those that feare him. He knoweth the Lords hath care ouer him, and therefore casteth his care vpon the Lorde He sayeth as the Pro-
Ps.23. phet, The Lorde is my sheapheard, I shal want
Ps.27. nothing. And, The Lord is the defender of my
Ps. 31. life, of whome then shal I be afrayde? I trusted in thee O Lorde, and saide, thou arte my God. My times are in thy hand.

Thus much I thought expediente to speake of the lothsome and foule trade of Vsurie. I know not what fruite wil growe thereby, and what it will worke in your harts. If it please God, it maye doe that good that I wishe. I haue done my dutie. I cal God for a recorde vnto my soule, I haue not deceiued you. I haue spoken vnto you ȳ truth. If I be deceiued in this matter, O God thou hast deceiued me. Thy word is playne. Thou sayest, Thou shalt take no Vsurie, thou sayest, He that taketh encrease shall not liue. What am I, that I shoulde hide the words of my God, or kéepe them back from the hearing of his people? the learned old Fathers haue taughte vs, it is no more lawful to take Vsurie of our brother, than it is to kil our brother. They that be of God, heare this, and consider it, and haue a care that they displease him not. But the wicked that are no whit moued, and care not what God sayth, but cast his word behinde

behind them: which haue eyes & ſæ not, & eares yet heare not: becauſe they are filthy, they ſhal be filthie ſtil Their grædie deſire ſhal encreaſe to their confuſion, & as their money encreaſeth, ſo ſhal they encreaſe the heapes of their ſinnes. Pardon me if I haue bene long, or vehement. Of thoſe that are Vſurers I aſke no pardon.

I heare that there are certayne in this Citie, which wallow wretchedlye in this filthineſſe, without repentaunce. I giue them warning in the hearing of you al, and in the preſence of God, that they forſake that cruel and deteſtable ſinne. If otherwiſe, they continue therein, I wil open their ſhame, and denounce excommunicatiõ againſt them, and publiſhe their names in this place, before you al: that you may know them, and abhorre them, as the plagues & monſters of the world: that if they be paſte al feare of God, they may yet repent and amende for worldly ſhame.

Tel me thou wretched wight of the world, thou vnkinde creature which art paſte al ſence and fæling of God, whiche knoweſt the will of God, and doeſt the contrarie: howe dareſt thou come into the Churche? it is the Churche of that GOD, whiche hath ſayde, Thou ſhalte take no Vſurie. And thou knoweſt, he hath ſo ſayde. Howe dareſt thou read or heare the word

of God: it is the word of that God, which cõdemneth Vsurie. And thou knowest, he doeth condemne it. How darest thou come into the company of thy brethrẽ. Vsurie is the plague, and destruction and vndoing of thy brethren. And this thou knowest. How darest thou loke vpon thy children: thou makest the wrath of God fal downe from heauen vpon them. Thy iniquitie shalbe punished in them to the third and fourth generation. This thou knowest. How darest thou loke vp into heauen: Thou hast no dwelling there: thou shalte haue no place in the tabernacle of the highest. This thou knowest. Because thou robbest the poore, deceiuest the simple, & eatest vp the widowes houses: Therefore shal thy children be naked, and begge their bread: therefore shalt thou and thy riches perish together.

Ioh. 5. But Christ sayth, The houre shal come, & nowe is, when the dead shal heare the voyce of the sonne of god, and they that heare it shal liue. Zacheus was a receiuer of tribute, & was riche, when he receiued Iesus to abyde in hys

Luke. 9. house: He stoode foorth, and sayde vnto the Lorde, beholde Lord the halfe of my goods I giue to the poore: and if I haue taken from any man by forged cauillation, I restore him forefolde. Then Iesus sayde vnto him. This day saluation is come into this house, for as muche as he also is become the sonne of Abrahã. God

may make his woꝛd woꝛke ſo in the hartes of Uſurers, that they may alſo receiue Ieſus and foꝛſake Uſurie, and reſtoꝛe foure folde, if they haue deceiued any, and ſo maye alſo receiue ſaluatiõ. Let vs increaſe in that Uſurie which is to the gloꝛy of god. He hath giuen vs knowledge, and many excellent graces. Let vs put them foꝛth, let vs occupie that talent which he hath left vs. He wil returne: the daye of his cõming is at hand. He wil require his talẽts, we muſt anſwere them. Let vs reſtoꝛe them with encreaſe, that our ſeruice may be allowed, and we receiued into his tabernacle.

V. 7 For God hath not called vs vnto vncleanneſſe, but vnto holineſſe.

8 He therefore that deſpiſeth theſe thinges, deſpiſeth not man, but God, who hath euen giuen you his holy ſpirite.

Let euery man poſſeſſe his veſſel in holineſſe and honour, foꝛ this is the wil of God: hereto are ye called. I am the Lord your God, Leuit. 11.
ſayth he, be ſanctified therfore, & be holy, for I am holy. So our ſauiour to his Diſciples. Be Luke. 6.
ye merciful, as your father alſo is merciful. Unmercifulneſſe, crueltie, vncleanneſſe, foꝛnication, Uſurie, and ſuche like are not of GOD. They aunſwere not their calling that committe anye manner of ſinne. If anye 2. Tim. 2.
man therefore purge himſelfe from theſe

he shal be a Vessel vnto honour, sanctified and meete for the Lord.

It behoueth euery man when he is in secrete & alone, to bethinke himselfe whereto God hath called him. The magistrate, thus, I am called to doe iustice, to be merciful to the widdowe, to haue pitie vpon the fatherlesse. I am the Minister of God for the wealth of them that do wel: and to take vengeaunce on him that doeth euil. The minister and preacher thus, I haue charge giuen me to leade the people of God to the way of righteousnesse, I am called to doe the worke of an Euangelist, to preache the word in season, and out of season, to shew the people their offēces, and to reproue them with al earnestnesse, to teache them that they denye al vngodlenesse, and turne wholye vnto God: for necessitie is layde vpon me: and woe is me if I preache not the gospel. The subiect must thus thinke with himselfe, I owe obedience to my soueraigne, I must be subiect, not because of wrath onlye, but also for conscience sake. If I resist, I resiste the ordinance of God, and shal receiue to my selfe damnation.

1. Cor. 4.

It behoueth al men when they feele themselues led to anye euil purpose, to bethinke thēselues: Alas what meane I? Why should I doe it? This is not the wil of God: God hath not called me to vncleanesse, but vnto holinesse.

God

god is my god, I am his creature, I muſt ſerue him with my hart. The eyes of the Lord are ouer the righteous, and his eares open to their prayers: but the face of the Lorde is vpon them that do euil.

He therefore that deſpiſeth theſe things, deſpiſeth not man, but God. Alas what are wee? We are but vnprofitable ſeruaunts: we are the voice of a crier in the wilderneſſe: by vs it hath pleaſed god, to make his name known through al the world: we are your brethrē, and your ſeruants for Chriſts ſake: we are your helpers, by whom you are called to ẏ faith. We preach not our ſelues, but Jeſus Chriſt. We ſpeake vnto you in the name of God. If you deſpiſe vs in doing this ſeruice toward you, you deſpiſe not vs, but you deſpiſe God, who hath ſent vs, and god can in due time auenge your vnthankfulneſſe. Who hath giuē you his holy ſpirite. You haue receiued the ſpirite of wiſdome & vnderſtāding. You know theſe things are true, you cannot deny them. If you ſhal now offend, you ſhal offēd againſt Gods ſpirite, which is giuen vnto you.

V. 9. But as touching brotherlye loue, you neede not that I write vnto you: for yee are taught of God to loue one another.

Loue is the bonde of vnitie, of perfection, of knowledge, of wiſedome, and of al godlineſſe. Paule the more to ſet forth the ſweeteneſſe, and

comfort therof, calleth it, brotherly loue. Brethren are bound to loue one another. God, and nature, & bringing vp, do bind thē. Many Brethrē haue endangered themselues to saue their brethren. It were a mōster in nature, that one brother should kil another. You are all Brethren, and haue one father, euen God. How then can you hate and trouble your brethren?

Ioh.13. Hereto Christ calleth vs, A new commandement giue I you, that ye loue one another: as I haue loued you, that ye also loue one another. By this shal al men knowe that ye are my disciples, if ye haue loue one to another. Hereof

Ps.133. the Prophet Dauid sayth, Beholde, how good and how comely a thing it is brethren to dwel euen together There is peace, there is cōforte, there is heauen, there is God himselfe among them. This is the dutie of the children of god, to loue togeather, as the partes and members of one body, as brethren, and as the sonnes of one father.

Here let vs consider one greate disorder among vs that are Christians. If an action or matter at law grow betweene man & mā, then forthwith is the bond of brotherly loue brokē. They are no longer friendes. If he stande against him in sute of law, he wil haue no more to doe with him, wil not pray with him, nor drink in his company, nor talk together with him.

him. Whenſoeuer he ſéeth him, his hart riſeth at him, as if he did ſée his enemie. This ſhould not bée ſo, it is a diſorder in Chriſtian behauiour.

Next after the Goſpel, the lawe is the greateſt comfort that God hath giuen to the ſonnes of men. It remedieth iniuries, and giueth to euery man, that is his. He that goeth to a Iudge, goeth to him that is the miniſter of iuſtice, and that ſitteth in the roome of God to do right. For the ſeate of iuſtice, is the ſeate of GOD. If there were no lawe to be miniſtred, but euerye man might doe what he woulde, and recken al his owne, whatſoeuer he could get or come by: what a life woulde it be? How ſhould any man be mayſter of that he hath? Who can imagine what iniuries, cruelties, murthers, & ſtreames of bloud woulde followe? thanks be vnto god, who in mercie hath giuen vs a law, and iuſtice to guide vs by.

Let vs bée contente to ſéeke helpe at this law without wrath or malice, let vs come to it, as we woulde come to our father. Let vs aſke counſel at it, as we woulde at the mouth of GOD. As euerye man thinketh it lawful to vſe his owne, or to require his owne: ſo lette euerye man bée contente, to leaue that he holdeth, when lawe ſayth, it is mine

of his. The lawe is no breache of charitie, it is the bonde and knotte to kéepe men in loue. A sonne maye attempte lawe with his father, yet do it in such duty as becõmeth a sõne. A subiect may attempt law with his prince, and yet loue & reuerence his prince, as becommeth. Who vseth the law otherwise, doth abuse it. Al strife and contention must be layd aside.

Loue may auoyde wrong, loue may require right, loue may stand forth, and séeke defence before a Iudge. Loue is patient, and gentle, it enuyeth not, it doth not boast it self, it is not puffed vp, it disdaineth not, it séeketh not her owne thinges, it is not prouoked to anger, it thinketh not euil, it reioyceth not in iniquitie, but it reioyceth in the truth. It suffreth al thinges, it beléeueth al things, it hopeth al things, it endureth al things. Such is the nature of loue, suche it is, where soeuer it is, when it séeketh righte, when it defendeth it selfe againste chalenge of doing wrong.

V. 10. Yea, and that thing verely you doe vnto al the brethren whiche are throughout al Macedonia: but, we beseech you brethren that you encrease more and more.

You loue the brethren, not onlye those that are with you, and whome you knowe: but al, whatsoeuer they bée, and in what place soeuer, though yée knowe them not. Some loue none

none but ſuch as are of theyr ſorte, and deuotion, and ſect, and felowſhip. If any bée of an other minde, than they are off, they can not loue them. This loue is not of God, it is carnal, and procéedeth but from the fleſh. Whoſoeuer carryeth ỳ name of Chriſt, is our brother, wée muſt loue him for Chriſtes ſake. Chriſtian loue doth loue thoſe that are enemies, & do not loue vs: it bleſſeth them, that ſpeake il of vs, and prayeth for them that perſecute vs.

Oh that theſe words of Paule might truely bée ſpoken of vs, As touching brotherly loue, wee neede not write vnto you. Oh that God would touch our hartes with hys holy ſpirit, that we were al ſo knit togither, & loued one an other, as he hath commaunded vs. Then ſhould we féele that peace, ỳ paſſeth al vnderſtanding: then would it appeare, how ioyful a thing it were for brethren to dwel togither in vnitie: then ſhould we taſte of the comforte of the ſonnes of God. And alas, what is our life, or what is our profeſſion without loue? what is the ſ nne without light? what is the fire without heate? Thoughe I ſpeake with the tongues of men, and of Angels (ſaith the Apoſtle) & haue not loue: I am as ſounding braſſe, or as a tinckling Cimbal. And though I had the gift of prophecie, and knew al ſecrets, and 1.Cor.13.

al knowledge, yea, if I had al faith, so that I coulde remoue mountaines, and had not loue, I were nothing.

That you encrease more and more. Men of this worlde seeke to increase in their wealth and riches. They neuer thinke their store so greate, but it maye abide to haue more layde to it. Wicked men stande not at a stay, they cease not to do il, they heape sinne vpon sinne, and drawe iniquitie with cordes of vanitie, and sinne with Carte roapes, vntil they come to the heigth, and extremitie of wickednesse. Doe you increase in euerie thing that is good.

1. Cor. 4. The kingdome of God is not in worde, but in power. A childe that stayeth at one stature, and neuer groweth bigger, is a monster. The ground that prospereth not, and is not fruiteful, is cursed. The tree that is barren, and proueth not, is cut downe. This must al knowe, men, and women, and babes, and infantes. They muste al walke on stil in the waye of godlinesse, and encrease, and goe forwarde therein. Vnlesse we go forwarde, we slippe backe. If we ware wearie to do the worke of God, God wil forsake vs.

V. 11. And that yee studie to bee quiet, and to meddle with your owne businesse, and to worke with your owne handes, as we commaunded you.

12 That yee maye behaue your ſelues honeſtlye towardes them that are without, and that nothing be lacking vnto you.

Let no man among you, bée a buſie bodie in other mens matters. Bée not eaues droppers, and harkening what is ſaide or done in your neighbours houſe. Wide eares and long tongues dwel togither. They that loue to heare al that maye bée tolde them, doe alſo loue to blab out al they heare.

Studie to be quiet, and meddle with your owne buſineſſe. The Churche of God, is as the bodie of man. In a mans bodie euerie parte hath his ſeueral office, the arme, the legge, the hand, and foote doe that, whereto they are appointed: and doing the ſame, they liue togither in peace. But, if the arme would take in hande to doe that is the ductie of the legge; or the foote, that is the part of the hand, it would brède greate diſorder in the whole bodie. So if euery man in the Church of God, ſéeke to do that to them belongeth, the church ſhal flouriſh, and be in quiet. But when euerie man wil be buſie, and take vpon him to looke into other: when euery priuate man wil gouerne, & the ſubiect take in hande to rule the Prince: al muſte néedes come to wracke and decaye. Buſie bodies euer find faulte, with

with theyr brethren and neighbours, with the State, the Clergie, the Common wealth, the Churche, the Gouernemente, and with the Prince. They are an vnquiet kinde of men, euer loking, for that they maye mislike, and neuer contented. From these men come priuie whisperings, slaunder, backbyting, mutines, conspiracies, treasons, deposing of Princes, and vtter decay of common wealthes. These are the fruites of curiositie.

And to worke with your owne hands. God hath ordayned that al sorts of men, should labour, and eate their breade in the sweate of theyr browes. And heare the Apostle doth not onelye charge them to worke, but that they worke with theyr owne hande. Thou that hatte handes, and settest them not to worke, thou that abusest the grace of God by thy idlenesse, shalte giue an accompte thereof. What filleth your prisons? what dubbeth and enricheth your gallowes, but idlenesse? when your children come to these places, and see they must liue no longer, whereof complaine they, but of idlenesse? then they curse the time, and their Father and Mother that broughte them vp in idlenesse.

Though kings, and princes, and counsaylours, and preachers, and magistrates digge not, and plough not, nor do any handy worke,

yet

yet they breake not therefore the commaundement of God, they breake not this rule of the Apoſtle. The heade walketh not as the feete: nor trauaileth as the hands: yet is it not idle. There is no labour comparable to the labour of a Prince. Day and nighte, ſleeping and waking, he is ful of cares, & ful of paines. The noble man and magiſtrate, if he regarde his countrie, bee careful for the lawes, ayde the poore, repreſſe tyranny, comfort the weak, puniſh the wicked: is not idle. The Miniſter if he applie his booke, bee diligent in prayer, exhorte, and teache publikelye, and priuatelye: is not idle. Theſe labours are greater, than al the labours of the bodie.

V. 13. I woulde not brethren, haue you ignoraunte concerning them whiche are a ſleepe, that ye ſorrow not euen as other which haue no hope.

14 For if wee beleeue that Ieſus is deade, and is riſen, euen ſo them that ſleepe with Ieſus wil God bring with him.

Herein ſtandeth the comforte of Chriſtian religion. Were it not for the hope of the ſecond life, the godlye in this worlde were in worſe caſe than the dumbe and brute beaſtes. When Chriſt appointed his Diſciples to goe and preach, he ſaide, I ſende you as ſheepe in the middeſt of wolues, They wil ſcourge

you

you, you shal bée hated of al men. As the Gospel encreased in any place, these words were fulfilled. The godly were put to death for the name of Christe. The father did sée his sonne slaine before his face, and the sonne his father cruelly tormented. Hence grewe great mourning & heauinesse. Oh saide they, he was a reuerende sage father: oh hée was a wyse yong man, learned, zealous, and a great staye in the Churche. Why woulde God take him before his time? there is not nowe any one left, whom we may beholde, or heare, or folowe. We are left comfortlesse, and without hope. After this sorte it is likelye the *Thessalonians* mourned, when they behelde the persecution of the Church of God among them. Herein they grewe towardes mistrust, and to be like the heathen, whiche had no hope. Saint Paule thought good to reforme this errour. And, because this abuse grewe of ignorance, for that they knewe not the happie estate of suche whyche die in the Lorde: hée saieth, I would not haue you ignorannte, what is become of them, and what GOD hath done for them. Hée hath tryed them, as golde, and hath made them worthie for him selfe. Therefore you oughte rather to reioyce, there is no cause at al of mourning. When Christe sawe his disciples

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When Ioſeph was ſold into *Egypt*, good father Iacob thought he was dead, and therfore mourned day and night. Nothing could comforte him. Alas ſayeth hée, that I haue liued to ſée this day, O Ioſeph my ſonne, my ſonne Ioſeph, oh that I mighte giue my life to redéeme thée. Nowe ſhal my hoarie head goe downe to the graue in heauineſſe. But when he hearde that Ioſeph liued, and did ſée hym with his eyes: When hée did ſée that he was a Prince, next in place to the king, and hadde al the Countrey at commaundemente: then hée knewe hée had mourned without a cauſe. Then his hearte leapte within him, hys eyes guſht out with water, he wepte for ioye. Ignorance, as we ſée, made him heauie, knowledge of the truth as it was, reioyced his hart, and made him glad.

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in mans life. We reioice when we haue cause to mourne, and mourne manye times when we haue cause to reioyce. Therefore he saith, I woulde not haue you ignorannte. Bée not deceiued. God hath giuen you eies to sée the righte way: God hath giuẽ you eares to heare counsel: and a harte to knowe reason, and to vnderstande, and iudge. God hath giuen you the Scriptures, and by them the knowledge of his wil. He hath giuen you a face to looke vp to heauen, and the spirite of life hathe hée poured into you: that you shoulde not by anye meanes be deceiued.

That ye sorrowe not as other that haue no hope. He doth not forbidde naturall affection. Our parentes, and our children are deare vnto vs. They are our flesh and bloude, and the chiefe and principal partes of our bodie. Anye part of our bodie can not be cut off, but wée shal féele it. The father if he féele not ỹ deathe of his sonne: or, the sonne if he féele not the death of his Father, and haue not a déepe féeling of it, hée is vnnatural. Dauid mourned for Ionathan. The whole lande mourned for Iosias. Paule sayth, God haue mercye vpon Epaphroditus, (hée was sicke, verie neare vnto death) and not on him only, but on me also, leaste I shoulde haue sorrowe vpon sorrowe. If God had taken Epaphroditus out of life,

no

no doubt Paule would haue ſorrowed. What nede more examples? Chriſt mourned for Lazarus, and ſhed teares for him. Then ſaide the Iewes, beholde he loued him. Iohn.11.

We are not therfore forbidde to mourne ouer the dead: but to mourne in ſuche ſorte as the heathe did, we are forbidde. They, as they did neither beleeue in God, nor in Chriſte, ſo had they no hope of the life to come. When a Father ſawe his ſonne dead he thought he hadde bene dead for euer. Hee became heauie, chaunged his garmente, delighted in no companie, forſoke his meate, famiſhed himſelfe, rent his bodie, curſed his fortune, cried out of his gods. Oh my deare ſonne, (ſayth he) how beautiful, how learned, and wiſe, and vertuous waſte thou? Why ſhouldeſt thou die ſo vntimelye? why haue I offered ſacrifice, and done ſeruice to my gods? they haue made me a good recompence. I wil truſte them no more, I wil no more cal vppon them. Thus they fel into diſpayre, and ſpake blaſpemies.

Therefore, ſayth Paule you may mourne, as did the holy men of GOD: but in ſuche ſorte as the vnfaithful ſorrowe for theyr dead, you maye not mourne. You are the ſonnes of the holye Fathers: faſhion not your ſelues therfore like to the heathens, do not as they did, neither in feaſtes, nor in mariages,

nor in your attire, nor in your mourning, nor in your pastimes. But behaue your selues as becommeth the children of the moste highest.

But why may not Christians mourne, and continue in heauinesse: because it is no newe thing, for a man to die: because hee goeth the waye of al flesche. Againe, they that departe this life, are not dead, they are not gone for euer, as the heathen imagined. They are laide downe to take rest quietly for a time. The death of a godly man, is nothing else, but a slæpe.

Iohn.11. So saith our sauiour of Lazarus, Our friend Lazarus sleepeth: howbeit, Iesus spake of his

Act 7. death So it is sayde of Steuen. And they stoned Steuen, who called on God, and said, Lord Iesus receiue my spirite. And hee kneeled downe, and cryed with a loude voyce, Lorde lay not this sinne to their charge, and when he had thus spoken, he slepte. Who soeuer dyeth in the peace of conscience, hee maye saye, I wyl lie downe and take my reste. Thus doth the man of God repose himselfe. For Christ is vnto him both in life, and in death aduauntage. Hee sayeth with the Apostle,

Rom.14. Whether we liue, we liue vnto the Lord, or whether we die, we die vnto the Lorde: whether we liue therfore or die we are the Lords. He goeth in-

to

to his graue, as into a bed: hée forſaketh thys life, as if hée lay down to ſléepe: hée ſhal ſhake of his ſléepe, rouſe him ſelfe, and riſe againe. As we wake out of ſléepe, wée know not how: ſo ſhal we riſe againe, thoughe wée know not howe. As we are muche refreſhed, and our bodies ſtrengthned by ſléepe: ſo ſhal we riſe againe in much more ſtrength, and our corruption ſhal put on incorruption, and our mortalitie, immortalitie. So often then as wée goe to our beddes, let vs thinke of our reſurrection from death. Who is ſorie to goe into his bedde? What father lamenteth to ſée hys childe lie quietlye, and take his reſte? Why then ſhoulde he ſo mourne for his deathe? Wherin God dealeth mercifully with hym, and doeth tranſlate him to the glorie of the ſonnes of God, where is no death, nor feare: but we ſhal be made liks to the Angels of God.

The bodye rotteth in the grounde: yet God preſerueth it, that it ſhal not periſh. Hys ſpirite ſhal returne to it againe, and it ſhal liue. God is able to bring this to paſſe. He hath promiſed ſo to do. Hée hathe done it already, & wyl do it agayne. When Chriſt came neere to the gate of the Citie of *Naim*, there was a dead man carried out, the only begotten ſon of his mother, which was a widow, and muche Luke. 7.

people of the Citie was with hir, and when the Lord saw hir, he had compassion on hyr, and saide vnto hir, weepe not. And he wente, and touched the coffin, and they that bare it stoode stil, and hee saide, I say vnto thee, yong man, arise. And he that was dead sate vp, and beganne to speake, and he deliuered him to his mother. Lazarus **was laide in his graue, he had bene foure dayes dead, his bodye dyd**
Iohn.11. **stincke,** Yet when Christ cryed with a loude voice, Lazarus come foorth: then he that was dead, came foorthe bounde hande and foote with bandes, and his face was bounde with a napkin Iesus saide vnto them, loose him, and
Mat 27. let him goe. Saint Mathewe **sayth,** the graues did open them selues, and manie bodies of the Saints which slepte, arose, and came out of the graues after his resurrection, and went into the holy Citie, and appeared vnto manye. **These fewe stories witnesse vnto vs the rising againe of our bodies vnto life. But what doe I speake of the bodies of men? they are the houses of GOD, the temples of the holye ghost, God hath appointed vnto them a kingdome.**

Who considereth not the swallowes and other birdes? they sleepe al the winter long. But when the spring commeth, they come to life againe, and are seene abroade. What crea-

ture

ture ſo little, ſo vile, and ſo little worth as the flie? Yet by thoſe ſo baſe, and contemptible things, doth God teach vs to know our ſelues & our eſtate. The greateſt part of the winter, they are as deade. They crepe into chinkes & corners, as into their graue, & lye there without life, without fœling. Proue it, who liſt, he ſhal ſée it ſo. The bodie is deade, the winges moulted. Yet the very ſame flie ſo little and ſo vile ſhall be reſtored again at the ſpring, and ſhall liue in the warme weather, and haue the ſame winges, and the ſame fæte, and the ſame bodie. If we be harde of beléefe, to giue credite to the worde of God, theſe are manifeſte proofes to teache vs the reſurrection of our bodies. If GOD doe ſo much for the flies, which are ſo vile a creature: how muche rather will he quicken vs againe, whome he hath choſen out of this world to liue with him for euer.

The worde of GOD is almightie. He ſhall but ſpeake, and it ſhall be done. The Trumpet ſhall ſounde, and the dead ſhal return to life. I am ſure, ſaith Iob, that my redemer liueth, and that I ſhal riſe out of the earth in the latter daye, and ſhall be couered againe with my skinne, and ſhal ſee God in my fleſh. Whome I my ſelf ſhal ſee, and mine eyes ſhal

beholde, and none other for me. This is my hope layde vp in my bosome. Sainte Paule willeth Timothie **neuer to forgette his doctrine,** 2.Tim.2. Remember that Iesus Christ made of the seed of Dauid, was raised againe from the deade according to my Gospel. **This is the foundation, the beginning, and the ending of religion.** If the spirite of him that raised vp Iesus from the deade dwell in you, hethat raised vp Christ from the dead, shal also quicken your mortall bodies, because that his spirite dwelleth in you. Rom.8.

This is an article of our faithe. We beléeue the resurrection of the bodie, euen of thys bodye, in whiche we liue, and which wée carye about wyth vs. Al fleshe shal sée the saluation of our GOD. This is the hope of Christians, the resurrection of theire fleshe. Colos. 3. Set your affectiōs on things which are aboue, not on things which are on the earthe. For yee are deade, sayth ỹ Apostle, and your life is hid with Christ in god. When Christ which is our life shal appeare, thē shal ye appeare with him in glory.

Therfore let not your hartes be dul through vnbeliefe. As God was able to saue the bodies of his seruauntes, that they were not hurte in the fire, as he was able to kéepe Ionas **safe, in**

the

in the Whales bellie : ſo can he preſerue our bodies ſafe in the earth. Yea, much better: becauſe the fire naturallye conſumeth, and the fiſhes bellie deſtroyeth thoſe things whyche they rauine : but the earth naturallye preſerueth, that which is earthy.

As our God is of power, to diuide the waters, to make the ſea ſtand like a wal, and giue paſſage to his people: as hée can chaunge the courſe of the heauens, and make the ſunne go backe, as hée can drawe water out of the harde rockes : ſo is hée of power to raiſe our dead bodyes againe vnto life. If hée made the earth, the water, the ayre, the heauens, and al creatures in them of nothing: hée is muche more able to reſtore againe thoſe bodies whiche haue béene. We looke, ſayeth Paule, for the ſauiour, euē the Lord Ieſus Chriſt, who ſhal chaunge our vile bodie, and make it like his glorious bodie, according to the working whereby he is able to ſubdue al things to him ſelfe. The Prophete Eſay comforteth the people of GOD in their afflictions: Thy dead men ſhal liue : euen with my bodye ſhal they riſe : awake and ſinge, yee that dwel in the duſte : for thy deawe is as the deaw of hearbes, and the earth ſhal caſt out the dead. Againe, The earth ſhal diſcloſe hir bloud, and ſhal no more hide hir ſlain. There-

Philip 3.

Eſay. 26.

Iohn.6. for he saith our sauiour, This is the fathers wil, which hath sent me, that of al which he hath giuen me, I should loose nothing, but shoulde raise it vp againe at the last day. Againe hée Iohn.5. sayeth, The houre shal come, in the whiche al that are in the graues shal heare his voice. And they shal come foorth that haue done good, vnto the resurrection of life: but they that haue done euil vnto the resurrectiō of condē-Iohn.11. nation. And again, I am the resurrectiō & the life: he that beleeueth in me, though he were dead shal liue, and whosoeuer liueth and beelieueth in me shal neuer die.

For, if we belieue, that Iesus is dead, and is risen: that he was deliuered to death for our sinnes, and is risen againe for our iustification: if wée beléeue that hée is ascended vp into heauen, and sitteth at the right hand of God his father: hée wil also raise vp our mortal bo-1.Cor.15. dies, and bring vs with him. Now, Christ is risen from the dead, and was made the firste fruites of them that sleepe. Hée is our heade, wée are hys bodye: Wée are flesh of hys flesh, and bone of hys bone. Hée hathe giuen vs hys Spirite to Rom.8. dwel in vs. But if anye manne hathe not the Spirite of Christe, the same is not hys. Christe our heade, liueth. Hys body then can not

not be dead, Where I am, ſayth he, there ſhal alſo my ſeruaunt be. Wherefore if we be dead with Chriſt, we beleeue that wee ſhal liue alſo with him. Ioh.12. Rom.6.

What then ſhal become of the Infidels, which haue no fayth, which haue not the ſpirite of God: Shal not they riſe againe: Yes verely. They ſhal riſe, but not with Chriſt. They ſhal not riſe the reſurrection of the iuſt. Some ſhal riſe vnto life, ſome vnto death: ſome to ſalua-tion, others to damnatiõ: ſome to glory, others to ſhame. We muſt al appeare before the iudgemente ſeate of Chriſte, that euerye man may receiue the thinges which are done in his body, according to that he hath done, whe-ther it be good or euil. The wicked ſhal riſe vp againe with their bodies, and their portion ſhal be with the Diuel and his Angels: they ſhall come forth of their graues, to the reſurrection of condemnation, their body and ſoule ſhal bee caſt into hel fire. Their worme ſhal neuer die: their fire ſhal not be quenched. It had bene better for them, they had neuer bene borne. 2.Cor.5.

V.15. For this ſay we vnto you, by the word of the Lord, that we which liue, and are remai-ning in the comming of the Lorde, ſhal not preuent them that ſleepe.

16. For the Lorde himſelfe ſhal deſcende from heauen with a ſhout, and with the voice

of the archangel,& with the trumpet of god: and the dead in Christ shal rise first.

This that we declare vnto you is not of our selues. It is the truth of God, it shal stand good & be found true for euer. God wil raise our bodies out of the graue, and restore thē frō death to life. You may not reason howe, or in what order this shal be done: or, who shal be ỹ first or the second, or ỹ third, that shal rise vp in the resurrection. Such questions are vnfit and not
1. Cor. 15 to be moued. We shal al be changed in a moment, in the twinckling of an eye. At that houre, some shalbe aliue, & some shal be dead. For he shal come to iudge both the quicke and the dead. We that are remaining, in the comming of the Lord shal not preuent them that sleepe. Neither is their part better in the resurrection, that shal then be found aliue: nor their part worse, that haue bene dead manye yeares before. For they which were dead shal as sone be partakers of the glorye of ỹ sonnes of God, as the other.

Touching the state of men that shal liue in the end of the world, Christ sayth, As the daies
Mat. 24. of Noe, so likewise shal the comming of the sonne of man be. I doubt not but you remēber the story, what dreadful plague of rain & tempest fel, whē al the world was drowned, & destroyd with water. Vice & vngodlines encreased,

ſed, & al fleſh had corrupt his way vpon earth. They had no ſhame, there was no feare of god before their eyes. Gods wrath was kindled againſt thē. He ſent Noah a preacher of righteouſneſſe to reforme them, to tel them of ỹ deſtructiō at hand, that they might repēt, and be ſaued. But they regarded it not. They laught Noah to ſcorne, & grew deſperate, & continued in ſinne. Sodenly al the fountains of ỹ great dœpe were broken vp, and the windowes of heauen were opened. As they were eating & drinking, buying & ſelling, building, purchaſing, ſtirring and trauailing: as they were in the middeſt of their ioyes, and trauailes, and pleaſures, the raine came vpon them, and the flouds grew ſo great, that it deſtroied ỹ whole world, except Noah & a few of his companye. Their lands, their gods, Cities, Caſtles, nor anye other their pleaſure or wealth coulde ſaue them: ſo ſhall it bee in the commyng of Chriſt.

As it was in the dayes of Lot and as it befel to Sodome, and Gomorrha: they liued and increaſed in filthineſſe. Their hartes were blinde & regarded no counſel. Their bodies were filthie: their ſoules, their liues their houſes & cities were ful of filthines. The Angel of God departed from them, Loth went out from among them: and fire came downe

from

from heauen and consumed them to ashes, & caried them doune quick into hel. There was no father left to lament his child, no child left to lament his father. So shal it be at the comming of Christ. He shal come as a thefe, sodenly, when no man loketh for his comming: he shal come at such season, when mens harts wil be aslepe, and thinke not of him.

2. Pet. 3. S. Peter sayth, There shal come in the laste dayes, mockers, whiche will walke after their lustes, and say, where is the promise of his cōming? for since the fathers dyed, al things continue alike from the beginning of the creation. They skorne the threatenings of Gods iudgement. When shal the world come to an ende? We haue winter and sommer, rayne, snowe, day and night as before. The sonne kepeth his course: the floudes runne: the trees beare fruite: al things are as they haue bene. O, sayth Peter, know this, that god hath made the heauen and earth, and al the furniture in them. They are his creatures: he doeth holde thē vp, and preserue them by the power of his word. When God shal withdraw his worde, they shal decay, and haue an ende. As for oure Lorde, he shal come, and not tarie: at his comming heauen shal depart away as a scrol that is rolld, the element shal melt with heat, and the earth with the works that are therin, shal

bée burnt vp and conſumed before his face. Deceiue not your ſelues with lying wordes. For when you ſay, peace, peace, and al thinges are ſafe: then ſhal ſodaine deſtruction come vppon you. Then two men ſhal be in the fieldes, the one ſhal be receiued, and the other refuſed. Two women ſhal be grinding at the mil: the one ſhal bee receiued, and the other refuſed. So ſhal alſo the comming of the ſonne of man bée. Mat. 24.

The number of the faithful that ſhal remain at his comming, ſhal not be many. So ſayeth Chriſt, When the ſonne of man commeth, ſhal he finde faith on the earth? S. Iohn prophecying of that daye, ſayth, The ſunne was as blacke as ſackcloath of heare, and the Moone was like bloud. The beautie of the Church ſhal be defaced: the lighte of the Goſpel ſhal be put out. Then ſhal few be left of thoſe that ſhal behold the glory of God. Theſe ſhal giue witneſſe vnto the truth. And albeit they be but few, yet are they ynough to condemne the vngodlineſſe of the wicked. We ſhal not goe in rowtes: for we ſhal be but few. We ſhal then be in the body, and liue in this world, and loke vp, and ſée theſe things: yet when the Lord ſhal come, wée ſhal not preuent them that ſléepe. Although wée liue, & they were dead, yet ſhal they be as ready as we. Luke. 18. Reu. 6.

Why?

Why? For the Lord himselfe shal descend with a shoute. &c. Here is laide before vs, the true maner of the terrible iudgement of God. For our better vnderstanding, let vs compare heauen with earth, and the iudgement of God with the iudgement of men. The Iudges sitte on high, accõpanied with noble men, and Iustices, attended on with Constables, and bayliffes, and the state and presẽce of the countrie; the theefe is brought forth pinyonde, & bounde in chaines and fetters. The poore wretch standeth in great feare: his conscience accuseth him, and sayth, thou didst steale, thou art worthie to die. The voyce of ỳ Iudge is as a blaste of thunder: the face of ỳ Iudge terrible to him, as hel fire. But the innocent that is wrongfully imprisoned, & hath not offended, he seeth himselfe cleare, his conscience excuseth him, and therefore reioiceth at the comming of the iudges. He thought it long before they came. These, saith he, wil strike of my shackles, and set me at liberty. Their voyce vnto him, is as the voyce of life: he beholdeth them, and they are as the angels of God.

Suche shal be the shewe and sighte of the sonne of GOD, he shal come downe with maiestie from heauen: the Trumpet of God shal sounde, and be heard from the one end of the heauen, to the other: and whosoeuer shal

heare

heare it, ſhal quake for feare. Then ſhal he be the iudge ouer al fleſh. Then he ſhal ſhew him ſelfe to be King of Kings, and Lord of Lords. Then ſhal he not come in humilitie, meekeneſſe, and mercy: but with dreade & terrour of iudgement, and iuſtice. Not with twelue poore Apoſtles: but with twelue thouſande Angels to attend vpon him. Not in the preaching of the Goſpel, & calling ſinners to repentãce: but, in the ſound of a Trumpet, wherewith al the corners of the earth ſhal be amazed. Then ſhal he not ſaye, come vnto me al ye that trauaile, and be loaden, and I wil refreſhe you: I am ſent to the loſt Sheepe of Iſrael. He ſhal not ſay, Father forgiue them, for they knowe not what they do. But, you haue bene aſhamed of me, and of my word, before men: therefore now wil I be aſhamed of you before my heauenly father.

Then ſhal they that deſpiſed ỹ word of god, knowe what they deſpiſed: & the blaſphemers ſhal reape the fruite of their blaſphemy. Then the careleſſe Sheaphearde which hath not fed the Lords ſheepe, but neglected them, and left them at al aduentures: which hath betrayed his flocke, and giuen them to bee a praye vnto the Wolfe: ſhal receyue a iuſte rewarde for his treaſon. Then the adulterer, oppreſſour, and Vſurer, ſhal haue their life

life layde open before them. Then shal euerye
Reu.1. eye see him. They shal see him, whome they pearced through: they shal se his woundes, which they did not regarde. They shal se his Swoorde readye drawne to slaye al his enemies and shal fal downe for feare of him that sitteth vpon the throne, and of the Lambe.

But the harts of the righteous shal reioyce. They shal lifte vp their heads, and se him in whom they haue trusted. Then they shal saye, this is the daye which the Lord hath made, let vs reioyce & be glad in it. Come, let vs reioyce vnto the Lord: let vs come before his face with praise: lette vs sing loude vnto him with Psalmes. Suche shal be the state and countenaunce, and honour, and maiestie of our God, when he shal come downe from heauen for our deliueraunce.

And the dead in Christ shal rise, first. The earth shal opē and yeld forth her dead bodies: that so they may be ready with vs that remain, to go before the presence of our iudge. Whiche are dead in Christ. Who are they? They whō he chose out of this world: and which haue chosen God for their portion: whome God hath sealed vnto the day of redemption. Whiche haue sayde, Christ is to me both in life, & death, aduantage. And, I liue, not I now, but Christe liueth in me. And agayne, Whether we liue or

die,

die we are the Lordes. Which ſay I haue boũd my ſelf to ſerue the Lorde, al the dayes of my life.

They are dead in Chriſt which commend themſelues wholy vnto him, and ſay, O Lord in thée haue I truſted, let me neuer be confoũded. I deſire to be loſed, and to bée with Chriſte. Into thy handes, O Lorde, I commende my ſpirite, thou haſt redéemed mée, O Lorde of truth. To be ſhorte, whoſoeuer liueth in the Lorde, he dieth in the Lord. Hée in whom Chriſt liueth, which hath a taſt and féeling of Chriſt in his hart: he that reioyceth in Chriſte, and loketh for that bleſſed hope, and appearing of the glorie of the mightie god, and of our ſauiour Jeſus Chriſt: hée is a ſhéepe of his paſture, he is a member of his bodye, hée is the apple of his eye: he liueth, and dieth in Chriſt. Bleſſed is he that ſo liueth & ſo dieth, for he ſhal riſe with Chriſt in the reſurrection of the righteous, and ſhal haue his parte in the lande of the liuing.

V. 17. Then ſhal we which liue and remain, be caught vp with them alſo in the cloudes, to meete the Lord in the aire: and ſo ſhal wee euer be with the Lord.

18. Wherefore comfort your ſelues one another with theſe wordes.

We which shal see al these things, shal also be caught vp our selues. But here you must note, that Paule speaketh not this of his owne person, and of them that liued in his time, as if, they should continue aliue vntil the end: or that the worlde shoulde haue an ende, before they shoulde dye: but he sheweth what shal be the state of suche, whosoeuer shal then remayne aliue. And agayne, marke, that he sayth not, we whiche liue and remayne, shal die forthwith, or, our bodies shal be turned into dusse, and so our soules alone goe to mete the Lorde: but, whether we be standing, or sitting: doing wel, or il occupied. We shal be caught vp. For the trumpet shal sodainly blowe, and then the dead shal rise, and we shal be chaunged. So sayeth
1. Cor. 15. S. Paule. Behold, I shew you a secrete thing, we shal not al sleepe, but we shal al be chaunged. In a moment, in the twinckling of an eye shal they that are dead arise, and we shal be chaunged. This our mortal bodye shal be chaunged, and shal put on immortalitie: this corruptible body shal be changed, and put on incorruption. Christ wil chaunge our earthly bodies, to the likenesse of his glorious heauenly body. Then shal our flesh be pure, and heauenlye, and spiritual, and we shal be able to behold the glory of
1. Cor 15. God. Then shal be brought to passe the saying that is written, death is swallowed vp into victorie.

ctorie. O death, where is thy ſting? O graue, where is thy victorie?

To meete the Lord in the ayre. &c. This is a comfortable end of al troubles and perſecutions which the godly ſuffer in this life, that they be receiued into the glory of God, and that both their body and ſoule doeth liue with him, and enioy his preſence for euer. Then ſhal they eat of the tree of life, which is in the middeſt of the paradiſe of GOD. They ſhal hunger no more, nor thirſt any more, neither ſhal the ſunne light on them, nor any heate. God ſhal wipe away al teares from their eyes. Then ſhal they feele thoſe ioyes, which eye hath not ſeene, nor eare hath heard, nor hath entred into the harte of man. Such an ende ſhal they haue, whoſoeuer feare the Lord.

Comforte your ſelues one another with theſe wordes. You ſee the turmoyles, and troubles of the world, what verations and afflictions Satan rayſeth vp againſt al thoſe that wil liue godly. Open and notorious ſinners are forborne. Theft, adulterie, vſurie, extortion, wilful murther, rebellion, treaſon, are manye times pardoned, & vnpuniſhed, but true religiō which is the turning from Idols to ſerue the true and liuing GOD, and fayth in Jeſus Chriſte, that by him we ſhal be deliuered from

the wrath to come, findeth fewe frendes, and seldome escapeth without straunge and moste cruel tormẽts. What is this, but to crucifie the Lord of glorie, and to set Barrabas a murtherer at libertie? Dauid sayth, The Kings of the earth band themselues, & the Princes are assembled together against the Lord, and against his annointed. They seeke to spoyle the vyne of the Lorde, and to destroy his little flocke. They vse al meanes to put out the lighte of the Gospel. But be you of good cheare, continue you stedfast in the truth, your redemption is euen at hande. You shal be caught vp into the clouds, to mæts the Lord, and so shal abide with him for euer. Let euery neighbour comforte his neighbour, and euery father his childe: let vs al one comfort another with these words.

Psa. 2.

Chap. 5.

BVt of times, and seasons, brethren, you haue no neede that I write vnto you.

2. For ye your selues know perfectly, that the day of the Lorde shal come, as a theefe in the night.

3. For when they shal say, peace, and safetie, then shal come vpon them sodain destructiõ, as the trauaile vpon a woman with child, and they shal not escape.

When

WHen the Diſciples came vnto Chriſt a part, and ſayde, Tel vs when theſe things ſhal bee, and what ſigne ſhal be of thy comming, and of the ende of the world? he anſwered, Take heed leaſt any man deceiue you. It is not for you to know the time or the ſeaſõs, which the father hath put in his own power. For of that day & houre knoweth no man, no, not the Angels whiche are in heauen, neither the ſonne himſelfe, ſaſe the Father. Were not your ſpirite in vayne. Séeke not for that you may not know, you ſhal not be able to finde it. Mat. 24. Act. 1. Mark. 13.

Therefore ſayth Paule, I néede not write of times and ſeaſons, in whiche theſe thinges ſhal be done. Your ſelues haue bene taughte the worde of God, you haue learned what his wil is: you know ẏ day of ẏ lord ſhal come vpon you as a théefe. And how commeth a théefe? not in the day time, not whẽ a man hath cõpany about him, not whẽ he is watched: but in the night, in the darkneſſe, whẽ al light is out, when the good mã of the houſe taketh his reſt, when the ſeruants are aſléepe. Euẽ ſo whẽ the light of the truth is taken away, whẽ the hart of the good man of the houſe is at reſt, and his eyes are darkened, that they cannot ſée: and al his ſenſes drowned in worldlye pleaſures.

When we care for nothing, and thinke of nothing, when we saye, peace, and safetie: thē wil the sonne of man come to iudgement, then shal destruction sodainly fal vpon vs. Therefore let vs be ready, for in the houre that we think not, wil the sonne of man come.

Marke that Paule sayth, yée haue no néede that I write vnto you of times and seasōs: and that our Sauior saith, it is not for you to know the times, or the seasons. What may we think then of them, that wryte bookes & almanackes, and say, such a yeare, and at such a time, Christ shal come, and with these spéeches frays and mocke the worlde? Paule was the Apostle of Christ, an elect vessel of the holy ghost, he sayd, I haue no néed to write of it, you cannot know it. What néede is there now that suche Bookes and pamphlets shoulde be written? why should the world be troubled with such vanities?

Spare me your pacience, and giue me leaue a little to deale with these wisardes. Tel mée, thou that doest measure and beholde the compasse of heauen, and markest the coniunctions, and oppositions, and aspects of the starres: and by that wisedome canst foretel the things that shal be done hereafter: where learnest thou this skill? how commest thou by this déepe knowledge? Paule was taken vp into ỹ third heauē, and heard words which cannot be spokē, which

are

are not lawful for man to vtter: yet he knewe not this ſecret, nor might not know it. What art thou then? arte thou greater than the Apoſtle of Chriſte? haſte thou bene taken vp into ſome place higher than the thirde heauen? haſte thou heard ſuch wordes, as are not lawful to vtter? if it be ſo, why doeſt thou vtter them? wilte thou take that vppon thée, whiche the holye Apoſtle dareth not? arte thou of gods priuie counſel? the Angels, and archeangels know not hereof: and ſhal we thinke that thou knoweſt it? Arte thou wiſer than an Aungel? Conſider thy ſelfe, thou arte a miſerable man, thy breath fadeth as the ſmoake. Thou art nothing but duſt and aſhes: thou canſt not attain to the knowledge hereof.

And what is that, which thou boaſteſt? the knowledge of that terrible daye, when al fleſhe ſhal appeare before the iudge. Euē of that time, which GOD hath put in his owne power. O vayne man, thou knoweſt not thine owne day, thou knoweſt not when thy ſoule ſhal bee taken from thée. By what helpes, and meanes cameſt thou vnto this knowledge? by readinge the writinges of the Apoſtles? by reading the Goſpel of Chriſte, or anye parte of the worde of GOD? No GOD wote, thou haſte no great ſkil in this learning. Thou haſt it from Manilius, Maternus,

Albumazar or Haly. What is Manilius, Maternus, Albumazar, and Haly? What are they? But Heathens, Painims, & Infidels. Were they not voyde of al knowledge of God? were they not the enemies of the Crosse of Christ? these neuer beléeued in God, howe coulde they then know that day, whē he woulde iudge the world? Let thy cōmon reason reformme thée. Can Saturne and Mars knowe this, when the Angels of God cannot know it?

To what ende write they thus? to giue a token of their knowledge? naye, hereby they proclaime and publish their folie and want of knowledge. These two hundred yeares, there haue euer bene some, which haue aduentured to tel such newes, and to say, in this yeare or that yeare, you shal haue domes day. Suche a daye wil Christ come to iudgement, and the world shal haue an end. They haue appointed many such yeares, and days, and houres. The yeares be gone, the dayes be past, & the houres be slipt away, but the world abideth, and giueth witnesse of their follie.

But ỹ meaning of these men is good. Wereby they moue the people to repentance. For, whē men thinke the ende of the world is at hande, they wil beare the lesse affection to ỹ things of this world. This is not the way to teach repētāce, and amendment of life. The people may not

not be taught by lies & fables. If this had bene good for them, God himselfe woulde haue vsed it. God graunt them grace to repent, whyche thus presume of knowledge, and reach so high and yet know nothing.

Let vs yet reason further with them. How haue they this knowledge? of certaintie, or by coniecture? if of certaintie, then it must néeds be so, it can not fayle, nothing can let it. But you wil saye, it is a coniecture, it may so bée: and it is likely, for such a daye, shal be a Coniunction of Saturne and Mars in a fierie house: and therefore al things shal be consumed with fire. Alas, what hath Saturne or Mars to doe with the day of the Lorde? They are but creatures, they are no Goddes. They are starres made to giue vs light, why should they leade vs into darkenesse? in the day of the Lorde they shal be melted and perish with fire. Why then trouble they the worlde with such vanities, and set those things downe for trueth, wherof they haue no certaintie, but onelye a gesse and coniecture?

And what time chose they to cast abroade these newes? the same, in whiche the Gospel through the mercie of God, is wel knowen of most men. Euen nowe tel they these tales, when al men knowe, that Christ sayeth, the Aungels in heauen knowe not of that daye

and houre. The Aungels beholde the face of God, and stand in his presence, yet know they not ỹ day of the Lord. This is a secrete, which God reuealeth not vnto any.

Children can reproue this follie in them, and saye, *Mitte arcana dei, cælumque inquirere quid sit*, Seeke not to knowe the secretes of God, nor what manner thing the heauen is. Know thy self, that thou art but a mortal mã crawling on the grounde like a worme. Hée that wil stare vpon the sunne, may bée blinde and lose his eyes. God hath giuen thée knowledge in measure: thou canst not knowe, as muche as thou wouldest. Knowe that is fit for thée to knowe, and speake that is lawful to bée spoken. Thinke of the commaundementes of God, to followe them. Search not into hys workes, to bée curious in them. For hée that is curious in searching the maiestie of God, shal bée oppressed and confounded by his glorie.

Thus much we maye wel know, that the Lorde wil come, that al flesh shal appeare before him: that the worlde, the heauen, the earth, the sunne, and the mone shal haue an ende: that the daye of the Lorde shal come sodainely, as a Thefe in the nighte. This warning GOD hath giuen vs, that wé shoulde not bé taken vnwares, but that wé repente, and stande in readinesse, and watche, and

pray,

pray, that we may be caught vp into ỹ cloudes to mæte our redæmer.

V. 4. But you brethren, are not in darkeneſſe, that that day ſhoulde come on you, as it were a theefe.

5 Yee are al the children of light, and the children of the daye, we are not of the nighte, neither of darkneſſe.

6 Therefore let vs not ſleepe as doe other: but let vs watch and be ſober.

7 For they that ſleepe, ſleepe in the night, and they that be drunken, are drunken in the night.

8 But let vs, which are of the daie, be ſober, putting on the breaſte-plate of Faith and Loue, and the hope of ſaluation for an helmet.

9 For God hath not appointed vs vnto wrath, but to obtaine ſaluation by the meanes of our Lord Ieſus Chriſt.

10 Whiche dyed for vs, that whether we wake or ſleepe, we ſhoulde liue togither wyth him.

Your conuerſation is in heauen, from whence you loke for the ſauiour, euen the Lord Ieſus Chriſt. Yée were once darkenes, but nowe you are lighte in the Lorde, walke as children of light, approuing that whiche is pleaſing to ỹ Lord. That day ſhal be dreadful,

and

and come sodainely vppon the wicked: but to you it shal not séeme sodaine, whych feare the Lorde, and put your trust in him, and take al care to bée in readines at his comming. Arme your selues strongly: the enemie séeketh to ouerthrowe you. Your enemie is the Diuel with al his force. Your strength standeth not in your owne prowes, or manhode, but in the mightie power of God: put on therefore the breast-plate of faith and loue, hée that beléeueth shal bée saued, hée that abydeth in loue, abideth in God, & who soeuer putteth his trust in him, shal not bée confounded.

Here I may take occasion to saye somewhat of the troubles of warre, howe Sathan séeketh by it to disquiét the Churche of God. Who hath not heard what force is this daye raised in this realme? who hath not heard of it? but let it not trouble you. God wil turne al to his glory. I loue not to speak of such things. Yet somewhat I must speake thereof, the time enforceth me.

This is the first disturbance and breache of that blessed peace in which god hath so long and so quietly preserued this realme since the time that hir Maiestie came to the Crowne. It giueth greate occasion to the enemie, to breake in vppon vs: it is the spoyling of our Countrey. The barbarous souldiours rushe into

into mens houſes, and take out what they liſte. They drawe their ſworde, bende theyr force, ioyne themſelues to warre againſte the Lord, and againſt his annointed. They haue torne, and defaced, & burnt in fire the holy Bible, the Goſpel of our ſaluation: and woulde ſet vp the lothſome ſeruice of the Maſſe.

What hath the worde of God offended? why ſhould it bée torne in péeces? why ſhould it bée burnt? what word is in it, which is not the worde of life? it is the power of God vnto ſaluation, to them that beléeue. And where ſhoulde the worde of God haue place, where ſhoulde it be heard, but in the Church of God? O curſed handes that ſo diſpiteſully rente it. Woe worthe that vnhappye fire that burnte it.

As for the Maſſe, woulde God they that ſo much deſire it, knewe what it is. Woulde God they knewe howe the people of God are mocked by it, and how the precious bloude of our ſauiour Jeſus Chriſte is blaſphemed by it: would God they knewe howe gréeuouſlye God is offended with them in this thing, wherein they thinke, they pleaſe him ſo highlye. But the Maſſe, and gods word can not dwel in one houſe togither: the one is ſo contrarie to the other.

God forgiue it them, & laye it not to theyr charge.

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charge. For they knowe not what they doe. They are drawn on to worke the things which others haue most wickedly deuised. There is no doubt, but God wil confound their enterprise. For this is hys owne cause, this quarrel is pickt against his Churche, and againste the knowledge and setting forthe of his Gospel: and therefore agaynst the setting forth of hys glorie. Only let vs lifte vp pure handes into
Psa.44. heauē, & cal for helpe frō aboue. Let vs say vnto him, rise vp for our succour, & redeeme vs
Psa.74. for thy mercie sake Let vs saye, they haue cast thy sanctuarie into the fire, and rased it to the grounde, and haue destroyed the dwelling place of thy name. Arise oh God, maintaine thine own cause: remēber thy dayly reproch by the foolishe man. Let vs saye, saue oh Lorde, Mucene ELIZABETH, thy seruaunt, establish that good thing whiche thou hast bégunne: open the eyes of al people, that they may sée thy sauing health, & inioye it through hearing thy Gospel, whiche thou haste made knowen vnto vs: saue thy people, which trusteth in thée, and breake the cordes of the wicked in sunder. Let vs comforte our selues with these wordes, that God hath not appointed vs to wrath, but to obtaine saluation, by the meanes of our Lorde Jesus Christe. Hée hathe ouercome the worlde: let vs be of good

cheere.

chéere. And let vs walke as the children of light, let vs walke honeſtlye, as in the daye. Then whether we wake or ſléepe, whether we liue or die, we ſhal liue togither wyth him.

V.11. Wherfore exhorte one another, & edifie one another, euen as yee doe.

This is the bonde of true loue and Chriſtian friendſhip, that euerye man be careful of his brother, as of himſelfe: that euerie man, exhort, and teach the things that are good, and rebuke others in il: that euerie man ſéeke to bring home the loſte ſhéepe, and to reſtore him to his maiſter. Therefore Chriſt ſayth, If thy brother treſpaſſe againſt thee, goe and tel him his faultes, betweene him and thee alone: if he heare thee, thou haſt wonne thy brother. For what knoweſt thou, whether thou ſhalt ſaue thy brother? Brethren, ſaith Saint Iames, If anye of you hath erred from the truth, & ſome man hath conuerted him, let him knowe that he which hath conuerted the ſinner, from going aſtraye out of his waye, ſhal ſaue a ſoule from deathe, and ſhal hide a multitude of ſinnes. Mat.18. Iam.5.

Therefore ſayeth the Apoſtle, Exhort one an other, and edifie one an other. Let ỹ father exhort his ſonne, oh ſon, walke vpright ly before God, liue honeſtlye and vertuouſlye in the

the sight of al men, doe those things, that are good: thou arte the childe of God, bée holye in spirite, and holy in bodie, because he is holye. Say to the adulterer, oh brother bée not deceiued. Whosoeuer is an adulterer hath no inheritaunce in the kingdome of Christe and of God: God hath saide of them that are suche, they shal not enter into my reste. Saye to the swearer, oh take not ỹ name of God in vaine, for God wil not holde him giltlesse that taketh his name in vaine. Hee that sweareth, & nameth God continuallye shal not bee faultlesse. A man that vseth much swearing shal be filled with wickednesse, and the plague shal neuer go from his house. Nor from his cattel, nor from his corne, nor from his seruauntes, nor from his children, nor from himselfe. His house shal be ful of plagues. Eccle. 23.

Saye to the Vsurer, oh heare the voyce of the Lorde, thus sayth the Lorde, before whō thou shalt stande to giue an accompte of those things which thou hast done in this life: Thou shalt not giue thy money to Vsurie. He that careth not for these wordes, but doeth otherwise, shal not scape vnpunished. Saye to the rich man: oh put not your truste in riches. Lay vp your treasure in heauen: laye it vp in the bosome of the poore, and it shal make intercession for thée. Put thy trust in the liuiug God, whiche

which giueth vs abundantly al things to inioye. Thy houſe, thy lande, thy money, thy golde and ſiluer ſhal not continue: thou ſhalt goe the way of al fleſhe, and thy riches ſhal not be able to deliuer thée in the daye of wrath.

Saie to the learned man, to the wiſe man, and to the man whom God hath endued wyth worldly power: what haſt thou, that thou haſt not receiued? be not hygh minded. It is the gift of God. It is not thine. Thou ſhalt giue a reckoning of al that thou haſt receiued. Abuſe it not to the diſhonour of God. It is of charitie, that I ſpeake vnto thée. Thou art my brother, God hathe a care ouer thée: it is his wil, that one of vs ſhould exhort an other. Oh why ſhould thy life giue offence to any man? why ſhoulde ỹ name of God be il ſpoken of through thée? Hée hath made thée to bée a veſſel of honour, thou belongeſt to hys folde, why ſhouldeſt thou bée loſte, and periſhe in thy wilfulneſſe?

V. 13. Nowe wee beſeeche you brethren, that yee knowe them which labour among you, and are ouer you in the Lord, and admoniſh you.

13 That yee haue them in ſingular loue, for their workes ſake: be at peace among your ſelues.

They which exhort you, & warne you, & are ouer you in the Lorde: they bee shepheards, and husbandmen, and watchmen for you. They fede the Lordes flocke, ploughe the Lordes grounde, and watche the tower of the God of hosts. You are gods shæpe, ye must be fed, else you cannot liue. You are a field, you must be ploughed, else you wil bee ouergrowen with brambles, and stand vnfruiteful, and lie waste. You are the Lords tower, you must be watched, else the enemie wil breake in vpon you, and so you shoulde bee destroyed. They labour, and trauaile in your behalfe: they must giue an accompte for your soules: they are ambassadours sent frō God: they come to tel you the trueth: they preache not themselues, but Christ Iesus: they speaks to you in the name of the Lord. Although you recken them fooles, vnlearned, and simple, they are the messengers of the great king: euen of him that is
1. Cor. 11. Lorde ouer al. Saint Paule sayeth, It pleased God by the foolishnesse of preaching to saue them that beleeue. The heauenlye treasure is brought to you, in poore, broken, earthy vessels. The vessels are simple, but the treasure is heauenlye. The messenger is weake, but his word is the worde of life, which can

caſt downe euerie highe thing that is exalted againſt the glorie of God. What ſoeuer they ſeeme to you: they are the eyes of the Church, and the mouth of God. Chriſt ſaith vnto thē, whom hee appointeth to thys miniſterie, As my father ſendeth me, ſo ſend I you. They haue the ſame commiſſion be they neuer ſo poore. He that heareth you, heareth mee, and he that deſpiſeth you deſpiſeth me: & he that deſpiſeth me, deſpiſeth him that ſent me, ſaith Chriſt. Ioh. 20. Luke. 10.

Some there are, that thus ſaye: O that I might heare Chriſt, or Peter, or Paule, I would verily beleeue what they ſhould preach. This is fondeneſſe, and curious vanitie. For whē-ſoeuer thou doeſt heare the miniſter of God breake vnto thee the worde of life, and teaching thee the trueth of the Goſpell: thou hea-reſt Paule, and Peter, and Chriſte himſelfe. If thou deſpiſeſt the worde of GOD ſpoken vnto thee by him, and the grace whyche God offereth thee by him: thou deſpiſeſt Chriſte himſelfe: & heapeſt vp the heauie diſpleaſure of God againſt thee. God wil giue thee ouer into a reprobate minde: thou ſhalt haue eyes, yet ſhalt not ſee: thou ſhalt haue eres, yet ſhalt not heare: thou ſhalte die in thy ſinne. It ſhal be eaſier for Sodome at that day, than for thee.

therefore acknowledge them, giue credite to their message, they watch, and take paines for you.

What shal we saye of them that labour not? that doe neither teache, nor exhorte, nor reproue, nor correcte: that haue no care to do their message, and no regarde to the people? What maye I say of such? God himselfe saith,

Esa. 56. They are dumbe dogges, and can not barke: they lie and sleepe, and delighte in sleeping: they al looke to their owne waie: and to their owne aduantage, and euerie one for his owne purpose. Christ calleth them théeues and robbers. They are vnsauerie salte, profitable for nothing, but to bée cast forth & troden vnder

1. Cor. 9. fóete of men. Woe is vnto me, saith Paule, if I preach not the gospel. Wo to the seruant that wrappeth his talent in a napkin, and encreaseth not his maisters gaine. God graunt suche idle and slouthful ministers, grace to knowe their office, and to doe it. If not, God giue the people grace to knowe them, and shun them, and to flée from them.

That ye haue them in singuler loue, for their

1. Tim 5. works sake. Hée telleth Timothie, The elders that rule wel, are worthie of double honour, speciallye they whiche labour in the worde and doctrine. Reuerence them, and loue them.

them. Loue them for your owne ſakes: you haue life and comforte by them. Honour them for their office ſake. They are your fathers, they haue begotten you in Chriſte, they carie the keyes of the kingdome of Heauen. They are the Stewardes of Gods houſe, and the diſpoſers of hys myſteries. Honour them, & loue them for Gods ſake. Hée hath ſent them, and, hath put his worde in their mouth. Hée hathe ſaid to them, go ye into al the worlde, preache the Goſpel vnto euerie nation. Goe ſpeake to the harte of *Hieruſalem*, that they maye fæle the weight of thy wordes, and repent. Loue them therefore. For they loue you in Chriſte, and are readie to giue theyr liues for your ſake. The *Galathians* ſo reuerenced and loued Saint Paule, that he ſayeth, Ye receiued me as an Angel of God. For I beare you record, that if it had bene poſsible, yee would haue plucked out your eies, and haue giuen them me. Gal 4.

Bee at peace among your ſelues. You are the ſonnes of God. God is the God of peace. Diſorde, contention, and vnquietneſſe are fit for the children of Sathan. Liue in godlye vnitye, as becommeth the children of peace.

V. 14. Wee deſire you brethren, that yee admoniſh them that are vnruly: comfort the

feeble minded: beare with the weake: be patient toward al men.

15. See that none recompence euill for euil vnto any man: but euer folow that which is good, both towards your selues, & towards al men.

There are some which walke among you inordinately: they breake the bonde of peace: they sowe diuisions, and discord betweene the brethren: they draw disciples after them: and disquiet the Church of God: they commaund that hath beene forbidden by God, and forbid that God hathe commaunded. Warne them that are such, say vnto them as did S. Paule to
1.Cor.11. the *Corinthians*, Wee haue no suche custome, neither hath the Church of God. Wo to him by whome offence commeth. Say vnto them
Iosuah. 7. as Iosuah saide to Achan, In as much as thou hast troubled vs, therfore god wil trouble thee this daie. After this sort admonishe them and lay opē their wilfulnesse, & blasphemie before their eyes. That they maye se the blindnesse of their hartes, & in what sort their life is disordered, and so repent, and be saued.

But what greater disorder can there bee, than that of theirs, who haue this daye assembled themselues in force & in armour? Which haue lifted vp their sworde againste their soueraigne, & disturbed ye peace of this realme, &

haue

haue miſled the people, & ſought to ouerthrow the Church of God? Let vs admoniſhe them, if we may ſpeake with any that are ſo il diſpoſed, & ſhew thē ỹ danger that hāgeth ouer their heads. Let vs ſay to them, thou haſt done wickedly in the ſight of God: thou haſt reſiſted the ordinaunce of God, becauſe thou haſte reſiſted the power which he hath ordained: thou haſte ſtricken with the ſworde, therefore thou ſhalt periſh by the ſworde: thou haſt diſquieted the Iſrael of God, therfore GOD ſhal diſquiet thée. Such rebels, are vnruely. They riſe vp againſt their Prince, as did Dathan & Abiram againſt Moſes: they aduaunce themſelues againſt God, as did Lucifer, therfore ſhal they bée caſt downe aliue into Hel.

Comfort the feeble minded, and thoſe that bée heauie in harte: whiche ſuffer impriſonmente, and liue in pouertie, and are grieued and cannot helpe themſelues. Saie vnto them, as Saint Iames, Bleſſed is the man, that endureth temptation: for whē he is tryed, he ſhal receiue the crowne of life, whiche the Lorde hathe promiſed them that loue him. Iam. 1.

Saie vnto thē, as S. Peter: this is thanke worthy, if a mā for conſcience toward God endure griefe, ſuffering wrongfully. Cōfort thē with ỹ wordes of the prophet, They that ſow in teares, ſhal reape in ioye. Comforte them with the 1. Pet. 2. Pſa. 126.

Luke.6. wordes of Christ, Blessed are ye which weepe now, for ye shall laugh.

See that none recompence euil for euil to any man. Though you suffer many things at the handes of the wicked, yet you may not bee followers of that euil, which is in them. A-
Rom.12. uenge not your selues, but giue place vnto wrath: for it is written vengeance is mine, I wil repaie, saith the Lord. Therefore, if thyne enemie hunger, feede him: if he thirste, giue him drinke. Herein shal it appeare if we loue our neyghbour as our selfe: if we patiently abide iniuries, and seeke to doe good vnto them
Mat.5. that greeue and oppresse vs. I saye vnto you, sayeth Christ, loue your enemies: blesse them that curse you, doe good to them that hate you: and praye for them that hurte you, and persecute you. That you may bee the children of your father that is in heauen: for hee maketh his sunne to arise vpon the euil, and the good, and sendeth raine on the iust, and vniust.

V.16. Reioice euermore.

The ioy of ỹ wicked shal haue an end. They reioyce in theyr goods, in theyr wisedome, in their peace & worldly safetie, & in ỹ multitude of theyr children, or discente of theyr petidegree. Thys ioye is transitorie, it fadeth and a-
1.Ioh.2. bydeth not. The worlde passeth (sayeth Saint

Iohn) and the luſt therof. They reioyce in their wickednesse, the Lute and the Harpe, Tabret & Pype, and wine are in their feastes, but they regard not the worke of the Lorde: They eat vp the people as it were bread: they doe whatsoeuer they can deuise agaynste the seruaunts of God: but the later ende of their ioye, shalbe heauinesse, as it is sayd, Woe bee vnto you that laugh now, for you shal weepe and lament. Luk.6.

But the ioy of the righteous is euerlasting. Their hart shal reioice, and no man shal take their ioy from them. They comforte in this, that their names are written in the booke of life. They know the Lord is at hand, therfore they are careful for nothing, but reioyce alwayes in the Lord. S. Peter therefore sayeth, You are kepte by the power of God through faith vnto saluation, which is prepared to bee shewed in the last time: wherein yee reioyce, though now for a season (if neede require) yee are in heauinesse, through manifold temptations. Agayne, Ye reioyce with ioye vnspeakeable and glorious, receiuing the ende of your faith, euen the saluation of youre soules. This is the happinesse, the ioye, and the comforte, that the godlye haue, and shal continue with them. 1.Pete.1.

V.17. Pray continually.

It is the part of a good Christian, and a wise man, to know himself: and to know the nature of this flesh, which we beare about with vs, which fighteth alwayes so mightily against the spirite: to knowe the waywardnesse, and crookednesse of our harte, and the weakenesse, & vanitye of our mynde. Many are so farre from this, that they thinke al their abilities is of themselues. I haue, sayeth hee, iudgemente, I haue the light of reason, I haue sense, I haue vnderstanding, and counsel, and the ordring of myne owne waye. Thus saye they that neyther knowe GOD nor themselues.

But we must humble our selues vnder the mighty hand of God, and acknowledge that we are nothing. We must confesse with S. Paule, I
Rom.7. knowe, that in me, that is to saye, in my flesh
Rom.9. dwelleth no good. And agayn, It is not in him that willeth, nor in him that runneth, but in God that sheweth mercie. Our sauiour sayth,
Ioh.3. That which is borne of the flesh is flesh: and that that is borne of the spirite, is spirite. And
Gen.8. god sayth, The imaginatiō of mans hart is euil, from his youth. He hath made vs, and not we our selues: he knoweth vs, and not we our selues. This is his saying, and his iudgemente of vs. This we finde true. For our wil is frowarde, and our vnderstanding blynde.

There-

Therefore ſayth the prophet, O Lord, I knowe, Ier.10.
that the way of man is not in himſelf, neither
is it in man to walke and directe his ſteppes.
And Salomon, The ſteppes of man are ruled Prou.20.
by the Lorde: how can a man then vnderſtād
his own way? And ỹ prophet Ieremie, Behold Ier.18.
as the claye is in the potters hand, ſo are you
in my hand, O Iſrael. I mould you, and forme
you to my glory.

When the Apoſtle putteth the *Corinthians*
in minde of that good ſucceſſe whiche God gaue
vnto his miniſterie among thē, he ſayth: Suche 2.Cor.3.
truſt haue wee through Chriſt to God: not
that we are ſufficient of our ſelues to think a-
ny thing as of our ſelues: but our ſufficiency
is of God. Chriſt ſheweth this to his diſciples,
I am the vine, you are the braunches: he that Ioh.15.
abideth in me, and I in him, bringeth forth
much fruite: for without me ye can doe no-
thing. To the *Coloſſians* ſayth Paule, It is God Colo.2.
which worketh in you, both the wil and the
deede, euen of his good pleaſure. It is God
that diſpoſeth our goings, & turneth our harts,
as ſeemeth beſt to him. He is able to make of
the ſtones in the ſtrætes children vnto Abra-
ham, he is able to take away our ſtonye harte,
and to giue vs a hart of fleſh.

The conſideration hereof leadeth vs, to ſeeke
helpe and comforte by prayer at the hande of
God.

God. And then because we stand in continual nede of Gods helpe, either to giue vs something that is good, or to deliuer vs from that is euil, the Apostle biddeth vs pray continually. The eares of the Lord are open to the prayers of the righteous. Therefore Christ sayth, Aske and it shal be giuen you: Seeke, and yee shal finde: knock and it shal be opened vnto you. God wil giue you your harts desire. Let vs therefore goe boldlye to the throne of grace, that we may receiue mercie, and find grace to helpe in time of neede.

Mat. 7.

Heb. 4.

Dauid prayed vnto God, Open thou myne eyes, lighten my darkenesse: directe my feete into the way of peace: encline my harte O Lorde vnto thy testimonies: stablishe O God that whiche thou haste wroughte in vs: take not thy holy spirite from vs: be thou our helper in troubles, O forsake vs not vtterlye. We founde no way to attaine vnto knowledge of the wil of God, vnlesse God woulde open his vnderstãding, and endue him with his spirit. Fayth is the gifte of God, or else was the Apostles prayer in vayne. Increase our fayth. Our Sauiour teacheth vs to pray in this maner, Halowed bee thy name, thy kingdome come, thy wil be done: because without the grace and mercie of God, we can doe nothing to the setting forth of his glorye.

Luke. 7.

V.18. In al thinges giue thankes: for this is the wil of God in Christ Iesus toward you.

These three are the badges or cognisance of a christian souldier: to reioyce in the mercy of God: to be feruente in prayer: and to giue thankes to God in al thinges. The heathens, which haue no part in the kingdom of Christ, are thankful for their life, and libertie, and wealth, and glorye, and worldlye prosperitie. But Christians ought to be thankful in persecution, in thraldome, in aduersitie, in shame, in misery, and in death it selfe. Who woulde thinke that a Lyon which by nature is fierce and cruel, should yéeld forth Hony: yet Samson found Honie in the body of a Lyon. Who would thinke it likely that a man shoulde bée preserued in the bellie of a fishe? Ionas was swallowed vp of a Whale, and yet not hurte. Who would thinke that a man might be saued in the middest of burning fire: yet ỹ three seruaunts of God walked in the fire safelye, and came safe forth againe. We know, sayeth the Apostle, that al things worke together for the best, vnto them that loue God. The Apostles reioyced in their persecution that they were counted worthye to suffer rebuke for Christes sake. And Paule speaking of this perfection in the godly, sayeth, We reioice vnder the hope of the glory of God. And not so onlye,

Iudge. 14.

Rom. 8.

Rom. 5.

lye, but also we reioice in tribulations.

Who hath not heard of the patience of Iob? his heardes of Cattel were driuen awaye: his houses consumed with fire: his children slaine: his bodye stricken with a scurfe or manginesse: his wife loathed him, and his friendes forsoke him. What didde Iob in al these miseries? what thoughte he? or what spake he? let his patience in suffering, & his wordes of thankesgiuing teache vs how to beare aduersitie. The Lorde (sayeth he) hath giuen, and the Lorde hath taken it: blessed bee the name of the Lorde: Againe, Though he slay me, yet wil I trust in him. Who is able to expresse the mãly comfort of his hart? which said, I wil trust in him though he kil me. He is my god, I am his creature. His wil be done. I wil alwayes giue him thankes, and prayse his holy name. By these we are learned to giue thankes in pouertie, in afflictions, in miserye, and in al thinges though they are heauie and grieuous vnto vs.

Iob. 1.

Iob. 13.

What are we then that are neither thankful for riches nor for health, nor for our pleasures, nor in the aboundance of al things? yea, which abuse the good giftes of GOD to dishonoure God, who hath giuen them vnto vs? the earth is the Lords, and al that therein is: the world, & they that dwel therin. He openeth his hande, and filleth al thinges liuing with his good blessing.

sing. Let vs loke vp into the heauens: there is God the Father of lightes, from whom euery good and perfect gifte commeth: there is our redæmer Iesus Christe, in whom are hid al the treasures of wisedome and knowledge. When we turne in our beddes: when we sée our fare, and the furniture of our table: when we sée our seruaunts, and children aboute vs: when we sée our monie and houses and lands: let vs thinke with our selues, how many good men, & faithful seruaunts of God lack the same, and haue not receiued these blessinges in such measure, as we. In al these thinges God speaketh to vs, and sayth, I haue giuen them thée, thou hast them at my handes: vse them wel, and be not vnthankful.

If I would stande herein, and declare what causes we haue to giue thankes vnto God, I should neuer make an ende. There is no beast on the ground, no fish in the Sea, no bird in the ayre, no starre in the heauens, no leafe of the trée, no corne of the fielde, no sande on the shoare, no droppe of water, no sparckle of fire: but GOD hath created them al for the sonnes of men. So muche are wée bounde alwayes to giue thankes to God, and to saye as the Prophet, O Lorde, our Lorde, howe excellent is thy name in al the worlde. Psal. 8.

Let

Let vs cõfesse before the Lord his louing kindnesse, and his wonderful workes before the sonnes of men.

But who is able to render thankes sufficient to God, for that he giueth vs the knowledge of his Gospel, and maketh vs know the secrets of his wil? this is a great blessing, and farre aboue al the other comforts of this life. They that haue not this, are in darkenesse, and in the shadow of death. To be shorte: euen in death, we haue to praise God: we must saye, I thanke thée O God, for thou hast deliuered him frõ the body of this death thou hast translated him vnto thy selfe, that so he maye remayne with thée in thy glory. Thus whether soeuer ye turne, what state or parts of life or death soeuer ye cõsider. Whether it be trouble or peace: thinges present, or things to come: heauen or earth lyfe or death: You shal alwayes finde causes to bée thankeful.

V. 19. Quenche not the spirite.

Hée meaneth by the spirite, the giftes and graces of the spirite. The spirite of God is the spirite of wisedome, and the spirite of truth. No man sayeth S. Paule, can saye that Iesus is the Lord, but, by the holy Ghost. Againe, The spirite helpeth our infirmities: and againe, The same spirite beareth witnesse, with our spirite, that we are the children of God. It is hée that lea-

1. Cor. 12.

Rom 8.

Ibid.

leadeth vs into al trueth, that openeth our harts to vnderſtanding, and guideth our feete into the way of peace. O ſayth he, deſpiſe not the wiſedome of the ſpirite: refuſe not his help, but ſeeke it that you may be ſtrengthned: comforte your ſelues in his teſtimonie of your adoption: quenche not the light, he hath kindled in your hartes: diſdaine not his leading: abuſe not his mercie: abuſe not the time of your viſitation: let not ſo great mercie of god be beſtowed on you in vayne: fulfil not your owne willes, abſtayne from fleſhlye luſtes: walke in the ſpirite: deſire the beſt giftes, and let euery man, as he hath receiued the gifte, ſo miniſter the ſame to another, as good diſpoſers of the manifolde grace of God. 1. Pet. 4.

V. 20. Deſpiſe not prophecying.

Prophecy, is the preaching, and expounding of the woꝛd of god: and he is called a Prophet and doth prophecie, that openeth vnto vs the wil of god. This is not meant of fond, & vain, & lying prophecies, as were thoſe of Merline, and ſuche like whiche tel you tales of Lyons, & Beares, & Goats, of ỹ Sunne, of the Mone, and many ſtraunge deuiſes. Such prophecies muſt be deſpiſed: they are woꝛkes of darkeneſſe: and foꝛged by the Diuel to make vproares, and to beguile the people.

P. But,

But, despise not prophecying. That is, despise not to heare the word of God: turne not away thine eare from vnderstãding. God giueth power to his worde, that it may worke according to his good pleasure. It wil let thée sée the weakenesse of thine erroure, and settle thée in the waye wherein thou shouldest walke. If it hadde bene daungerous for the people to heare the preaching of the Gospel, hée woulde not haue sente his Apostles into al the worlde. If *Lidia* shoulde not haue lyked to heare Paule prophecye, howe mighte shée haue knowne GOD: If those great numbers, whiche hearde Peter, and were conuerted, had despised prophecying, and woulde not haue hearde him open the Gospel vnto them, they hadde neuer considered the greate mercye of GOD, nor soughte to bée instructed in their saluation. Fayth commeth by hearing. This hath bene the meanes by whiche Christe hath gyuen knowledge to Kings, and Princes, and al nations. It
1.Cor.1. hath pleased GOD, sayth Saint Paule, by the foolishnesse of preaching to saue them that beleeue. Despise not then to come to the Churche of GOD, to praye in the congregation of the faithful, to heare the scriptures of God read and expounded, it is the blessing of

God

God offered vnto thée. Where there is no prophecie, the people perisheth. He that despiseth it, shalbe despised of the Lord: he shal bée cast into darkenesse, because he would not delight in the light.

V. 21. Trie al things and keepe that which is good.

Trie al things. God hath giuen you the spirite of discretion, and of iudgement. Be wyse, and know what is that good and acceptable wil of God. Bée not deceyued with wordes of mans wisedome. Lette not the baseneſſe or simplicitie of any, cause you to refuse the message whiche he bringeth: and carrye not your selues to liking of al that whatsoeuer shal bée tolde you of such as beare great shewe & countenaunce. This was it that deceyued the people of God, they gaue eare to false teachers, whiche lead them to worship the workes of their owne handes. Therefore, they sayd vnto the stone, thou art our father, thou hast deliuered vs: they fel downe before it, worshipped it, beléeued in it: they slew the prophets of God, and stoned to death suche as were sente vnto them.

The scribes and Pharises séemed so graue and wise, that the people, thoughte nothing good but what they allowed. They were altogether appliable to beléeue, to do, to speake,

and to thinke, whatsoeuer the Phariſes willed them. Christ sayth vnto them, Beware of
Mat.7. false Prophets, which come to you in sheepes clothing, but inwardelye they are rauening
1.Ioh. 4. wolues. S. Iohn therefore sayth, Dearely beloued, beleeue not euery spirite, but trie the spirites whether they are of God: for manie false prophets are gone out into the worlde. And further directeth vs, how we should trie them, hereby shal ye know the spirite of God: euery spirit that confesseth that Iesus Christ is come in the flesh is of God. Againe, hereby may you
2.Ioh. trie them, Whosoeuer transgresseth, and abideth not in the doctrine of Christe, hath not god. Hee that continueth in the doctrine of Christ, he hath both the father and the sonne. If there come any vnto you and bring not this doctrine, receiue him not to house, neither bid him, God speed. Hereby S. Paule required the *Galathians* to trie betweene him, and the false
Galat. 1. Apostles. If any man preache vnto you otherwise, than that ye haue receiued, lette him be accursed. For now do I preache mans doctrine or gods? the Sadducees erred touching the resurrection, because they searched not the scriptures. God teacheth vs by the prophet Elay, to
Esai.8. make trial of teachers & doctrines. When they shal say vnto you, enquire of them that haue a spirite of diuination, and at the southsayers,

which whiſper,& murmur, ſhould not a people enquire at their God? from the liuing to the dead? to the law,and to the teſtimonie, if they ſpeake not according to this worde, it is becauſe there is no light in thē. Paule putteth Timothie in mind wherefore he left him at *Epheſus*,to cōmaund ſome,that they teach none other doctrine. And to warne both ý teachers & the hearers,that they giue no heede to fables & genealogies,which are endleſſe, which breede queſtions,rather than godly edifying, which is by faith Thus are the people of God called to trie the truth,to iudge betweene good and il,betweene light & darkeneſſe. God hath made them the promiſe of his ſpirit, and hath left vnto them his word. They of *Berea*,when they heard the preaching of Paule, ſearched the ſcriptures dayly, whether thoſe thinges were ſo,as he taught them,and many of them beleeued. So doe you: giue heede to inſtruction, and yet receiue not al thinges, without proofe and tryal, that they are not cōtrary to the wholſome doctrine of the word of God. 1.Tim.1.

Keepe that which is good.

When you haue tried, and founde out the truth,be conſtant and ſetled in it. A wauering minded man is vnſtable in al his waies. Fol-

low the truth, and be not caried about with euery wind of doctrine. The diuel wil come in the name of God, and change himselfe into an Angel of light. Let him not take the loue of the truth from you: Let him not remoue you from fayth and a good conscience: returne not like swine vnto your mire. God hath purged your hartes, and made them cleane. Except they be preserued and kept occupied, the vncleane spirite wil returne, and enter in, and dwel in you: so the last state of you shal be worse than the first.

We haue great cause to hearken diligently to the Apostle, to keepe that is good. We see this daye great confusion in al places. Satan would fayne entangle vs agayne with the errour of the wicked, and seeketh to drawe vs from our stedfastnes. Now is the time wherin God maketh some trial of his seruauntes: now iniquity seeketh to haue the vpper hand. They seduce the people, & saye, here is Christ, there is Christe: here is the Church, there is the Churche. GOD giue vs his holye spirite to guide vs in iudgemente, that wee may discerne the truth from falshode, and knowe the blessed and gratious wil of GOD: that wee maye walke in his wayes, and serue him in reuerence and feare al the dayes of our life.

In

In this worlde, as there is a Iacob, ſo is there an Eſau: as there are manye that loue Chriſt with an vnfained hart, ſo are there many that ſerue Antichriſt: and as there be many true profeſſoures of the truth of God, ſo are there many deſpiſers of the ſame. This we may ſée here at home within this realme. We may ſée it, and mourne, & lament for it in our hartes.

Their practiſes are opened: they haue broken out into open rebellion, to the breache of the peace both of God and man. They ſaye with their lippes, GOD ſaue Quéene ELIZABETH: yet they holde vp their ſworde againſt her. Alas what hath ſhée deſerued at their hãds? ſhée hath alwayes dealt mercifully, without cruelty without ſhedding of bloud. God preſerue hir that ſhe maye long raigne ouer vs, & bring al her enemies to confuſion.

What pretence make they for thys theyr doyng? that hereby they ſéeke to haue religion reformed. Thankes bée to GOD: religion is reformed farre better than our fathers knew it theſe many hundred yeares. If thoſe which liued before vs, mighte haue ſéene and heard as we ſée and heare, they would haue reioyced, and thought themſelues happye.

But they would haue the Maſſe. What fond

they or see they in it, wherefore they shoulde so desire it? Trie al things, sayth Paule. Therfore, examine, & trie the Masse. What do we learne by it? what doctrine, what godlinesse in life, what comforte for saluation? It is a dumbe and deadlye seruice. The people are forced to bee at it, it is the verye keye of their religion; the people are bound to be present at Masse: yet they neither receyue any thing, nor eate, nor heare, nor vnderstande anye thing. You are wise, you haue reason, you are the children of GOD: bee you Iudges herein, and iudge vprightelye, for it is Goddes cause. Wil they cal this the Lordes Supper? Is this the Sacraments of our redemption? Is this that, whiche Paule receyued of the Lorde, and deliuered vnto the Church? Is this the shewing forth of the Lords death vntil he come?

They woulde haue the Popes authoritie restored. What is the Pope? They say, hee is the successoure of Peter. What doth the Pope as Peter did? or what did Peter as the Pope doeth? He is a mortall man. And cursed are they of God, that put their truste in man. He feedeth not the sheepe, hee teacheth not the simple, he strengthneth not the weake: I wil saye no more.

God

God make him a ſeruaunt of Chriſt, & a faithful diſpoſer of the myſteries of God.

They are offended at the mariage of the miniſters of the Church. Yet Gratian they? great maiſter ſayth, *Copula ſacerdotalis, nec legali, nec Euangelica, nec Apoſtolica authoritate prohibetur.* The marriage of Prieſtes is not forbidden by any authoritie, either of the law, or of the Goſpel, or of the Apoſtles. The holy fathers that liued in the Apoſtles time, & ſhortly after, repoꝛt that Peter, and al the other Apoſtles excepting only Iohn, were maryed, & had wiues: the Pꝛophete Eſay was married, and yet he ſaw the Lord ſitting vpon an highe thꝛone. Moſes was marryed, and yet ſaw God face to face. Wil they reforme the Pꝛophets, and the Apoſtles? Wil they accompt that to bée vnholye, whyche the Apoſtle calleth honorable in al men? Ignatius the ſcholer of Saint Iohn ſaide, I wiſh to be found meete for God, as was Peter and Paule, and the other Apoſtles that were married. 26. Quæ. 2. Sors. *Ignat: ad Philadelphienſes.*

They paint their banner with the Croſſe, and fiue woundes. Why bꝛing they thoſe armes againſte vs? Do not we beléeue the croſſe of Chꝛiſt? doe not wée reioyce and comforte our hartes by the remembꝛaunce of hys woundes? doe not we reade, and ſhewe forth to the people the ſtoꝛie of his paſſion? GOD

knoweth it, and you can beare vs witnesse, and they cannot denie it, that wee make thys worke of our redemption, wrought by the passion of our saiiour Christe, the chief and principal rocke and foundation of our faith. Therfore saye we with the Apostle, God forbidde that we shoulde reioyce in anye thing, but in the Crosse of our Lord Iesus Christ. Naye rather, they are become our enemies because we beleeue in Iesus Christ crucified. Because we say, as Gods word teacheth, that Iesus Christ is the onelye aduocate to the Father for our
Heb.10. sinnes: and that he hath with one offering cōsecrated for euer them that are sanctified: and
1.Iohn.1. that the bloud of Iesus Christ his son cleanseth vs from al sinne. For this cause are they become our enemies.

Let vs nothing feare their treacheries and attemptes: let vs keepe that is good: & holde it fast vntil death. Nowe we haue tasted the word of God, and haue receiued the comforte of the Gospel, let vs not despise it, nor be wearie of it. Let vs praye vnto God, that he establish the loue of his trueth in vs: and that hee wil open the eyes of their hartes, and bring them to be partakers of those mercies, whyche yet throughe ignorannce, they haue despised.

V. 22. Abstaine from al appearaunce of

euil.

euil.

Kéepe your ſelues not onelye from doing thoſe thyngs whyche are euil : but alſo from al appearaunce of euil. Offende not the conſcience of thy brother : that hée maye haue no occaſion to thinke euil of thée. Committe not adulterie, and withdrawe thy ſelfe from the companye, of ſuche vnthriftie, and light, and ſuſpected perſons. Bée not like to them that are ſuch. Lay not out thy money to Vſurie, nor doe anye thing, whereby others maye thynke ſo of thée. Beware of vncharitable conueyaunce of thy money. Be not Idolaters. And leaue off to doe anye thyng that maye bring you into ſuſpicion of Idolatrie. Giue not that honour vnto anye creature, whyche is proper to GOD. Haue no felowſhippe with theyr workes, beare no appearaunce of liking their euil. Goe not as they goe : liue not as they liue. Saint Paule reproueth the *Galathians*. Yee obſerue dayes and monethes, and tymes, and yeare. I am in feare of you, leaſte I haue beſtowed on you laboure in vaine. So doeth hée the *Coloſſians* alſo. If yee bée dead wyth Chriſte from the ordinaunces of the worlde, why as thoughe yee liued in the worlde, are ye burdened with traditions? Gala. 4. Col. 2.

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as touche not, taste not, handle not. So doe the Idolaters: you shoulde not be like vnto them. They are the childzen of darkenesse, you are the sonnes of light. They wil not bée like vnto you, and forsake theyr false Gods. Why should you become like vnto them, and forsake the God that made the heauens, and the earthe? You can not make them ashamed of theyr errors, and imbrace the trueth. Why then shoulde you betraye the trueth, and bée partakers with them in error?

The Christians in olde time beganne to weare Garlandes made of Baye. What harme mighte bée in that? What is a Garland but a furniture for the heade? What is Baye? but a little trée, or bushe? Yet the Fathers that liued with thē to teache thē, sayd it was not lawful: not for ỹ the thing it self was il of it selfe, but for that they would not séeme to follow Idolaters. It had some appearance of euil. It was a ceremonie, and solemne fashion among the Heathen: they woulde not bée imboldned: and it woulde offend the hartes of manye of the faythful, to sée Christians followe the fashion of the Heathen.

When king Antiochus sent vnto *Hierusalem*, & to the Cities of *Iuda*, that they shoulde followe the straunge lawes of the Countrey: many

1. Machab. 1.

manye choſe rather to die, than to be defiled with vncleane things, and to breake the holy couenaunt, which God had giuen them.

Darius made a decrée, who ſoeuer ſhould aſke a petition of any God or man for thirtie dayes, ſaue of the king, hée ſhould be caſt into the denne of Lions. Daniel would not be kept ſo long from the ſeruice of God. Hée woulde not diſſemble: he woulde not hide his zeale: nor ſhewe anye appearaunce of il. Hée prayed and prayſed God, as hée did before, and opened his chamber windowes, that it might bée ſéene. Daniel. 6

Policarpus mighte haue ſaued his life, if hée woulde haue diſſembled. He woulde not, hée coulde not. Hée ſawe it woulde haue bene an appearaunce of euil, and a diſcourage vnto the brethren: therefore ſpake boldely, *Chriſtianus ſum*, I am a Chriſtian. And béeing required to ſpeake il of Chriſt, ſaide, *Octoginta & ſex annes ſeruio ei, et nihil me læſit vnquam, quomodo poſſum maledicere ei, & blaſphemare regem meum, qui ſalutem mihi dedit?* I haue ſerued Chriſte theſe foureſcore and ſixe yeares, and hee did neuer any thing hurte me, howe may I ſpeake il, and blaſpheme my king, which hath giuen me ſaluation? This is my faith, Chriſt is my God: this is my religion: I am not aſhamed to ſuffer death, rather than I wil denie hym, *Euſeb. lib. 4. cap. 15.*

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who suffered death in his owne bodie to saue mée.

Rom. 14. It is good saith S. Paule, neither to eat flesh, nor to drinke wine, nor any thing wherby thy brother stumbleth, or is offended, or is made
1. Cor. 8. weake. Againe he saith, Now when ye sin so against the brethren, and wounde their weake conscience, yee offende againste Christe. Wherefore if meate offende my brother, I wil eate no flesh while the worlde standeth, leaste I shoulde offende my brother. He that hath once made a shipwracke, standeth watchful euer after not onely to escape that rocke, or sande, whereat he had losse before, but al other the like rockes, and sandes whatsoeuer.

Therefore, Abstaine from al appearaunce of euil, bee not like the wicked of this worlde. You are the salt of the earthe. You should not be parteners of their corruption, but pouder and season them. You are the lighte of the worlde: you maye not bee parteners of their darkenesse, but lighten and guide them. Dissemble not. Serue God in the simplicitie of your hart, and in the sight of al the world. Let it be written in your forehead what you think in your hart. Why should any mã be ashamed of Gods truth?

V. 23. Now the very God of peace sanctifye you

you throughout: and I praye God, that your whole ſpirite, and ſoule, & body, may be kept blameleſſe vnto the comming of our Lord Ieſus Chriſt.

Our God is ỹ God of peace. Ye giueth peace & quiet to his Church. Ye doth muſſel ỹ Lion, amaze the tyrant, make blunt the ſword, and quench the fire prepared againſt his ſeruants. Ye giueth his ſonnes peace and quietneſſe, among themſelues. Ye abhorreth diſcorde and malice betwæne brethren. God is loue, ſayeth S. Iohn, And hee that dwelleth in loue dwelleth in God, & God in him. He that loueth not his brother, abideth in death. GOD hathe made vs al mẽbers of one bodie. There is no reſpect of perſons wt̃ him, no difference of learned & vnlearned, wiſe or fooliſh, rich or poore. His wil is that we al ſhould bee as one, of one minde, & that we ſhould al thinke one thing, & ſpeake one thing: that we ſhould be one folde vnder one ſhepheard, & with one mouth glorifie ỹ father of our Lord Ieſus Chriſt. For this peace Chriſt prayed, ſanctifie thē through thy truth. Bleſſe thē, take away al bitterneſſe, & ſwelling from amongſt them. Make them Citizens of thy heauenlye *Hieruſalem*, that they may liue in peace, & loue one another, & delite one in other. That they al may be one, as thou, ô father, arte one in me, and I in thee. 1. Iohn. 4. 1. Iohn. 3. Iohn. 17.

God

God is the God, and giuer of peace. Whence then commeth diuision & dissention of minds: What is the cause that the whole worlde is so shaken with sectes and troubles: Al are not the children of peace. Christ him selfe ỹ lambe of God, in whose mouth there was no guile, came into his owne, and his owne receiued him not. Cain is alwayes against Abel. Esau wil neuer loue Iacob. The darkenesse and the light can neuer agrée. This is the cause of
Io.16. al vnquietnesse and trouble. These things, sayeth Christ to his Disciples, Haue I spoken vnto you, that in mee yee might haue peace: in the world you shal haue affliction. The wicked shal not onely hate, but betraye, and cause them to die, whiche professe the name
Ibid. of Christe. Who soeuer killeth you, wil thinke he doth God seruice. And these things wil they doe vnto you, because yee haue not knowen the Father, nor mee. The setting forth of the Gospel of Christe, is that whiche the worlde cannot abide. It reuealeth things that were hidden, it discloseth the couetousnesse of those, who kepte the people in ignoraunce, to make gaine and marchaundise of their soules: it ouerthroweth mightie buildings and holdes of Merites, of Pardons, of Masses, of Purgatorie, whiche by the pollicie, and wisedome, and power of this worlde

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were exalted againſte God. This is the onlye cauſe of al this ſtrife and trouble.

We haue nede of peace, of the peace of cõſcience within our ſelues: of peace, from the rage and furie of the worlde: and of peace and loue among thoſe that are of Gods houſholde. Let vs ſeke peace at the handes of God, and he wil ſtabliſh vs in the peace of his Goſpel, and ſo giue vs the reſt and peace of our ſoules.

Sanctifye you throughout. The God of peace, bleſſe you, and kepe you vnder the ſhadow of his wings, that your whole ſpirit, and ſoule, and bodie, may be kept blameleſſe vnto the comming of our Lord Jeſus Chriſt. Here marke, that the Apoſtle diuideth man into thre partes, The ſpirite, the ſoule, and the bodie. So that he ſeemeth to make the ſpirit one thing, and the ſoule another. Howe is it then that we deuide man into twoo parts, the ſoule and the bodye, and ſay that he doth ſtande but of two partes: there is no difference, the matter is al one. For Paule deuideth ỹ ſoule into two partes. The firſt is reaſon and vnderſtãding, which he calleth the Spirite. The other is, wil and affectiõ, which he calleth the Soule. For as God hath giuen vs reaſon to ſe what is good: ſo hath he giuen vs wil to ſeke after that which is good. Reaſon hath eyes: Wil is blinde, and can not ſe the way. Therfore wyl

must be ledde and guided by Reason. Reason must go before, Wil must follow after. Therfore Reason is compared to the husbande, and Wil to the wife. If wil take in hande to rule Reason it is no lesse disorder, than if the wife wil aduenture or take vppon hir to rule hir husbande. Therefore in this place Reason, whiche is the principal part of our soule is called, the Spirite, and Wil whiche is the other part, is called the Soule. So the spirite is not a seuerall substance, but the soule and the spirite are one soule, euen as the bodie and the flesh are one bodie. Thus therefore Paule prayeth for the Churche, the God of peace sanctify you throughout, that your spirite, your reason, and vnderstanding: your soule, your wil, and affection: your bodie and your flesh, may altogyther bee pure and holye: that they maye bee founde innocente, and vpright in the daye of the Lord.

V. 24. Faithful is he which calleth you, which wil also do it.

Hee hathe begunne a good worke in you, he wil finishe it. Hee wil leade you from vertue to vertue, from strength to strength, from glorie to glorie. Hee hath called you, hee wil also keepe you faithful vntil the day of the appearing of our Lorde Iesus Christe. You

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are Chriſtes ſhæpe. No man ſhal take you out of his handes. He hath not loſt one of al them, whom his father had giuen him. He knoweth his ſhæpe. None ſhal be confounded that put their truſt in him. There is no condemnation to them that be in Chriſt Jeſus. He is faithful, hæ wil performe this vnto you: not for your merites, but for his own name, & for his mercie ſake. Becauſe hæ is faithful, he wil not deſpiſe the worke of his owne hands.

V. 25. Brethren, pray for me.

I wreſtle not with fleſhe and bloud, but with the prince and power of darkeneſſe. My enemies are ſtrong, they are ỹ enemies of the croſſe of Chriſte, I am weake, and of no reſiſtaunce. Our ſufficiencie is of him. Without him we can do nothing. Praye for me, that he wil put his word into my mouthe, that I may bæ a veſſel of hys glorye to preache forth the gladde tydings of hys Goſpel: that I maye bæ a faythful miniſter of the new Teſtamente: that I maye diſcloſe the myſterie of our redemption: that his holye ſpirite wil aſſiſt me, and make my trauels fruitful.

V. 26. Greete al the brethren with an holy kiſſe.

27. I charge you in the Lord, that this epiſtle

be read vnto al the brethren, the Saints.

Salute one an other in token of true and vnfayned loue. And withholde not this Epistle from any of the brethren. It is written for their sakes. Let them heare it, that they may take comfort by it. Now agréeth Paule in this charge, with them, that in no case woulde haue the people reade the Scriptures? That say, Ignorance is the Mother of deuotion. It is the worde of God the father: why should not the people of god vnderstande it? It is the water, that springeth out to euerlasting life: why should the people of God be driuē away, and not suffered to drinke thereof? It is the light of the worlde: why should the people bée hodwinckte, and kepte that they shoulde not loke vp and sée it? why should they sit, and perish in the darknesse of death? It is the wil of God that al the people should know him, from the least to the greatest among them. S. Paule
Rom. 15. saith, What so euer thinges are written afore time, are written for our learning, that wee through patience and comforte of the Scrip-
Iohn. 17. tures might haue hope. Christ sayeth, This is life eternal, to know thee to be the only very God, and whom thou hast sent Iesus Christe. Let vs not forget these words of Paul. I charge you in the Lorde, by his death, by his crosse, by his bloud, by the daye of his appearaunce,

that

that this Epiſtle be read to the learned, and vnlearned, to the wiſe and ſimple: to the maiſters, and to the ſeruaunts: to al our brethren, to al the ſonnes of God.

V. 28. The grace of our Lorde Ieſus Chriſte be with you. Amen.

God open your eyes, that you maye beehold the way of righteouſneſſe, and direct you, that you may walke in it. Through his grace you haue receiued the worde, and it hathe bene fruiteful in you: and by the ſame grace, you ſhal continue in it for euer. His grace, and bleſſing, and mercie bee with you al.

AMEN.

FINIS.

¶ The seconde Epistle of the Apostle Saint Paule to the Thessalonians.

Chap. I.

PAule, and Syluanus, and Timotheus, vnto the Church of the Thessalonians which is in God our father, and in our Lord Iesus Christ.

IN the former Epistle, hée wrote somewhat touching the latter day and the comming of our Lord to iudgemēt, and saide, that, that day shal come as a thefe in the night: and therfore exhorted them to watche, and praye, and to prepare them selues to bée in a readinesse.

The false Apostles did fondly, and maliciously mistake his wordes : and deuised meanes thereby to disquiet the mindes of the faithful, and to trouble the Church of God. Thus could the Prince of darkenesse, the olde Serpente, and deceiuing spirite, turne the trueth of God into occasion of slaunder. In the meane while the Apostle was farre of from them at *Athens*. But when he heard of their case, hée sente vnto them thys other Epistle , wherein hée declareth more plainelye that matter whiche before seemed doubtful, and séeketh to satisfie their hartes , and to remoue them from al that errour, whythe they had conceiued.

In discourse hereof, hée taketh occasion to speake of Antichrist, of whome we heare much, & haue had warning, often. Hée telleth vs, that he shal come in working of signes, and wonders: that he is the man of sin, which shal thrust himself into ỹ place of Christ. He sheweth who is Antichrist, & how we may know him: what things he shal do, what credite he shal haue in the worlde : and by what power hée shal be ouerthrowen, & cõfoũded. After this he speaketh of idlenes, & of bodily labour, and requireth èuerie man to liue in the sweate of their browes, & in painefull trauaile, as God hath ordained. Other cõfortable, & necessarie

doctrine,

doctrine is deliuered in this epiſtle, as wil appeare. The whole matter of the epiſtle is ſo fit for theſe dayes in which we liue, as if it were purpoſely written for vs. For we liue in the later age of the world: & it cannot be but the end of al things is at hand, and that the glorious appearing of our Lorde ſhal bee ſhortely.

Paule, and Syluanus, and Timotheus. This Epiſtle was ſent, not onely from Paule, but alſo frō Timothie, and Syluanus. Theſe three were al guided by one ſpirite, and had al one like care for the Churche of God. Therefore he writeth thus, Paule, and Syluanus, and Timotheus, the ſeruaunts of God, choſen from our mothers wombe, and appoynted to publiſhe the Goſpel of Jeſus Chriſt, and to carye his name before kinges, and Princes: and eſpecially, I Paule, which am your father, and haue begottē you in Chriſt: which was ſometimes a blaſphemer, and didde perſecute the faythful: whome it pleaſed God to make a choſen veſſel for himſelfe: which am alſo hated of my brethrē and kinſmen after the fleſh for the Goſpels ſake: and which am readye to giue my life for your behalfe.

Vnto the Churche of the Theſſalonians, which is in God our father. &c. You are (ſayth he) the beloued of God, you are his people, and

he hath assured his mercie vnto you: you haue the promise, & the earnest of the life to come. Here let vs marke the state of that countrie, as it was then, and compare it with it selfe as it is now. Then it was the church of God: for otherwise S. Paule would not so haue called it. according to the grace of God giuen vnto him he layd the foundation, he planted and watred their hartes, and God gaue the increase. So that they receiued the word in much affliction: and the worde of the Gospel sounded from them not only in *Macedonia*, and *Achaia*, but their fayth towards God was spread also abroade in al quarters. In such sort were they a Vessel sanctified vnto honour, ful of blessing, and ful of the mercye, and grace of God.

But what is become of that countrey? In what case standeth the churche of *Thessalonica* at this day? It is now the Sinagogue of Satan, vnder the tyrannie of the Turke, and suche as are enemies of the crosse of Christe. Suche a change hath the righte hande of the Lorde wrought in that place, which hath sometimes bene his holye Tabernacle. I thought good to marke this, that we might vnderstād howe vayne a thing it is, to put confidence in cities or Churches, or in the names of our fathers.

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The Church of *Thessalonica*, whose foundation was surely built by S. Paule himselfe, for which he was so careful, vnto which he wrate special letters to commende their increase in godlinesse, and their stedfastnesse in the Gospel, is forsaken, and layd wast. If the worke which the spirite of God wrought by the Apostle, be decayed, whose work may we think shal stande? Ieremie spake vnto the people of the Iewes, saying, Trust not in lying wordes, Iere. 7. saying, the Temple of the Lord, the temple of the Lord, this is the temple of the Lord. That temple GOD himselfe commaunded to bee built, the forme and fashion thereof God himselfe deuised, and appoynted, therein he placed his Tabernacle, and sette vp his mercy seate, therein he shewed forth his maiestie, and the glory of his countinance. Yet, al this notwithstanding, God sayd by the Prophet, trust not in these wordes, they be lying words, and wil deceiue you.

As the Prophet spake of the temple at *Ierusalem* so may it be sayde of any other church throughout the worlde. So may it bee said of the Churche of *Rome*. Wee may saye, truste not in lying wordes, saying, the church of *Rome*, the Churche of *Rome*. Saye not thus with your selues, the Churche of *Rome*

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is built vpon a rocke so surelye that it cannot be moued, or that no winde can shake it: say not, the fayth of that Churche can neuer faile. These be lying wordes, trust not in them, for Christ neuer spake any such thing of ỹ church of *Rome*. It neuer had promise of more special priuiledge, than was giuen to the Church at *Thessalonica*. Reade the Scriptures, behold the wordes of our Sauiour, and consider thē, you shal finde no spæche made of the Churche of *Rome*, nor any promise, or pæce of promise, wherein he bindeth himself more to ỹ church of *Rome*, than he hath done to other churches, or to this of *Thessalonica*.

Thessalonica was beautiful in the sighte of God, the Lord of hostes, had pitched his tents rounde about her, the name of the most holye was placed in the middest of her, she enioyed like spiritual peace and prosperitie, as did the *Ieruſalem* of the almightye: she was as a citie fenced within it selfe: but the Lorde hath taken away the light of his countenaunce from her, she hath forsaken the wayes of righteousnesse, she hath left off to serue the Lord, and is become the place which the Lord hath forsaken: there is scarce any remnant left there of those which cal vpon the name of our saluation, and loue the Lorde Iesus with an vnfayned hart. This is the Lords doing, and it is

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marualous in our eyes. And is his hand ſhortned, that he cannot, or is his zeale abated that he wil not, in like ſeueritie deale with ſuche as forſake him? If he ſpared not the natural branches, if *Ieruſalem* were ouerthrowne becauſe of her iniquities, it cannot be, that he wil ſpare other places, that doe the like, but that they ſhal alſo be cut of. This is it that our Sauiour hath ſayde in the Goſpel by S. Mathew, Therefore Mat. 21.
ſaye I vnto you, the kingdome of God ſhal be taken from you, and ſhal be giuen to a nation, whiche ſhal bring forth the fruites thereof. Such terrible, and dreadful examples hath god layd before our eyes, to kéepe vs in his feare, and in awe of his iudgements.

V. 2. Grace be with you, and peace, from GOD our Father, and from the Lorde Ieſus Chriſt.

This is the ſalutation of Paule, in al his Epiſtles: to ſay, I wiſh that the bleſſing, and fauour, and loue of God may lighte vppon you. But for the better conſideratiõ hereof, and that we may know how earneſtly we ought to pray vnto God for this grace and peace, whiche the Apoſtle wiſheth to the Churches: let vs looke into our ſelues, and ſée how miſerable we are, if we be left voyde of this grace, and if GOD take his holy ſpirite away from vs. By nature what are we other, than the bonde ſlaues of

ſinne?

sinne? We are not able to lift vp our eyes into heauen, nor to beléeue in GOD, nor to prayse him, nor to cal vppon his name. We are not sufficient of our selues to thinke anye thing as of our selues. Vnlesse hée open our lippes, wée canne not shewe forth his prayse: Vnlesse hée heale our deafenesse, wée cannot giue eare to his worde: Vnlesse hée giue vs vnderstanding hartes, wée canne not
Ps.14. take knowledge of his wil. Destruction, and vnhappinesse, sayth the Prophet Dauid, are in their wayes, and the way of peace haue they not knowne, there is no feare of God before their eyes, speaking of suche as had not receyued the fauour and grace of God to guide and direct them. And by the Prophet Malachie God vttereth his displeasure agaynste them,
Malac. 1. saying, I haue no pleasure in you, sayeth the Lord of hostes, neither wil I accept an offring at your handes.

Therefore the Apostle prayeth, that they may receiue suche measure of Gods grace, as maye quenche in them the fierie darts of the wicked, and enhable them to holde fast that worthie thing, that is committed vnto them, and maye kéepe them holye and vndefiled, against the glorious comming of our Lord and Sauiour Iesus Christ.

V.3. We

V.3. We ought to thank God alwayes for you, bretheren as it is meete, becauſe that your faith groweth exceedingly, and the loue of euery one of you towards another aboundeth.

4. So that we our ſelues reioice of you in the church of God, becauſe of your patience, and fayth in al your perſecutions, & tribulations, that ye ſuffer.

God hath wrought this good worke of faith, and loue, and patience in your hearts: he wil make it proſper, and encreaſe. It is he whiche hath put this fire in you, and he woil make it burne. Hée hath layed his leauine in the dough or meale of your harte, and wil make it heaue, and worke, vntil al be leauined. Hée wil make you abounde more and more, and wil bring to a good ende the thing he hath begonne.

Your faith groweth exceedingly. This is the wil of God, that we ware and encreaſe in al holineſſe. Hereby we know, whether we be of God or no. We may not ſtand at a ſtay, but muſt be renewed. One ſayth, *in via virtutis qui nõ proficit, deficit.* Whoſoeuer mendeth not him ſelf in the practiſe of vertue, he groweth wors. God hath placed vs in a race to run: we muſt ſo run that we may attaine the price. We are graffes of ỹ Lords planting, we muſt growe to

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the heigth and breadth of a tree, and bring forth fruit. We are pilgrimes and strangers, and passe by the wilderneſſe of this world, into our heauenlye resting place: we maye not stay by the way, but muſt remoue our tentes, and continually marche on forwarde, vntil that day come, when we shal enter into the lande of promise.

So that we our selues reioice of you in the Church of God, &c. Your fayth is not onlye true, and pure, but setled, and constant. For you continued stedfast in the middest of persecution: you haue bene tormented, and suffred afflictions in your body, by the handes of tyraunts: yet coulde they neuer remoue you, from your fayth in our sauiour Iesus Christ, nor from your obedience to the wil of God.

2. Tim. 3. You know, that al whiche wil liue godlye in Christ Iesus, shal suffer persecution. Yet are you comforted, and say as the prophet Dauid,

Psal. 118. The Lord is with me, therfore I wil not feare, what man can doe vnto me. You cannot forget who it is that sayde,

Mat. 10. Whosoeuer shal confesse me before men, him wil I confesse also before my father which is in heauē. But whosoeuer shal denie me, I wil also denie him before my father which is in heauen. He that loseth his life for my sake, shal finde it. Hee that endureth vnto the ende, he shalbe saued. And

again, Bleſſed ſhal ye be, when men reuile ye, Ma. 5.
and perſecute you, and ſay al maner of euil againſt you, for my ſake, falſely. Reioice and be glad, for great is your rewarde in heauen. For ſo perſecuted they the prophets, which were before you.

V. 5. Which is a manifeſt token of the righteous iudgement of God, that ye may be coũted worthie of the kingdome of God, for the which ye alſo ſuffer.

6. For it is a righteous thing with God, to recompenſe tribulation, to them that trouble you.

7. And to you, which are troubled, reſt with vs, when the Lord Ieſus ſhal ſhew himſelf frõ heauen, with his mightie angels,

8. In flaming fyre, rendring vengeaunce vnto them, that doe not know, and which obeye not the Goſpel of our Lord Ieſus Chriſt.

9. Which ſhal be puniſhed with euerlaſting perdition, from the preſence of the Lorde, and from the glory of his power.

10. When he ſhal come to be glorified in his ſaints, and to be made marueilous in al them that beleeue, becauſe our teſtimony towards you was beleeued, in that day.

Many are ẏ troubles, which ẏ righteous men do ſuffer, but the Lord wil deliuer them. After Paule and Barnabas had preached the glad ti-

dinges of the Gospel, they confirmed the disciples harts, and exhorted them to continue
Act. 14. in the fayth, and sayd, that we muste thorowe many afflictions enter into the kingdome of God. We must not therefore be afrayde for any terror of them which trouble vs for righteousnesse sake: but rather loking ouer, and beyonde them, we must reioyce, and giue thankes to God, who hath made vs worthye not only to beleeue in him, but also to suffer
2. Cor. 5. for his sake, For we know that if our earthlye house of this tabernacle be destroied, we haue a building giuen of God, an house not made with hands, but eternal in the heauens. These persecutions and tribulations, which you suffer, are a manifest token (sayth the Apostle) of
Heb. 12. Gods loue toward you. For, Whom the Lord loueth, he chastneth: and he scourgeth euerye sonne that he receiueth. The prophets, and Apostles, and martyrs, which were not onlye reuiled, and scourged, but beheaded, cut in peeces, drowned in the waters, consumed in the fire, or by any other deuises of tyrants, cruelly put to death, did by this way receiue the manifest token of their happy and blessed estate, and by this way did enter into the kingdome of God. Athanasius an auncient father reckoneth the suffering of persecution, to be a special note of a christian man, saying, *Cædi Christiano-*

ſtianorũ propriũ eſt: cædere autẽ chriſtianos, Pilati & Caiaphæ officia ſunt. It is the part of chriſtiãs to be perſecuted: but to perſecute the chriſtians, it is the very office of Pilate & Caiaphas. *Athanaſ. a ſolitariam vitam agentes.*

The Lord is not vniuſt, but al his workes are righteouſneſſe & truth. Their little & ſhort tribulation in this life prepareth an eternal, & exceeding weight of glory vnto his ſeruãtes. Though they ſowe in teares they ſhal reape in ioy. They ſhal be taken vp into heauen & ſhal ſee God face to face, and ſhal be crowned with glory and honour. As for the vngodly, it is not ſo with thẽ, they may flouriſh for a time, and haue great power & authoritie in this worlde, but the lambe ſhal ouercome them, and their end ſhal be according to their workes, Dauid ſayth, Vpon the vngodly, he ſhal raine ſnares, fire, and brimſtone, ſtorme and tempeſt: this ſhalbe their portion to drinke. Pſ. 11.

When the Lord Ieſus ſhal ſhewe himſelfe frõ heauen. There are many which are aſhamed of Chriſte, and of his worde, in the preſence of ſuch as are enimies to the croſſe of Chriſt, and haue countenance and authoritie in this worlde. But a tyme ſhal come, when Chriſt wil ſhewe himſelfe from heauen accompanied with his holy angels. Then wil he alſo be aſhamed of them, and put them frõ his preſence: then wil he render vengeaunce

to them that haue hated his truth: they shal then know whose members they haue killed, and whose worde and Gospel it was, whiche they so dispitefully reproched. Then the smoke of their tormentes shal ascende euermore, and they shal haue no rest, daye nor nighte. In this maner shal GOD triumphe in victorie ouer the wicked, by iudging them to euerlasting destruction: and wil shew himselfe wonderful in giuing rest, and ioye, and glory, and euerlasting blessednesse to al those whiche loue his truth, and beleeue in him.

V. 11. Wherefore we also pray alwayes for you, that our God may make you worthy of this calling, and fulfil al the good pleasure of his goodnesse, and the worke of fayth with power.

12. That the name of our Lord Iesus Christe may be glorified in you, and you in him, according to the grace of our God, and of the Lord Iesus Christ.

God blesse that good thing which he hath begun in you, and keepe you stedfast in the truth, that you looke not back nowe, after you haue put your hand to the plough, and that you giue no place to their daungerous and subtle persuasions, who persecute you: take heede to your selues, and beware, that you put not the worde of God from you. He hath shewed you

his

his goodneſſe and mercie, in that he hath deliuered you from the power of darkeneſſe, and hath tranſlated you into the kingdome of his deare ſonne. I make my prayer to God without ceaſing, for you, allways, that hee wil make you worthy of this heauenly calling, and that he wil euer more and more fil you with the riches and abundance of his goodneſſe & mercy: that through him you may be made perfect in al good workes.

Chap. 2.

NOw I beſeech you brethren, by the cõming of our Lord Ieſus Chriſt, & by our aſſembling vnto him:

2. That ye be not ſodainly moued from your mind, nor troubled, neither by ſpirite, nor by worde, nor by letter, as it were from vs, as though the day of Chriſt were at hand.

YOu are the children of thoſe fathers whiche haue fallen from their ſtedfaſtneſſe, & haue beneled into errour: beware leaſt you alſo be caried awaye with euery blaſt of falſe doctrine. The Diuel is ſubtile, his baytes are pleaſant, you are weake and ſimple, he wil ſone deceiue you. Yeare let

vs consider how easily man may be deceiued, that so we may know the corruptiõ & weakenesse of our nature, and therefore what cause we haue euer to walke warilye, to take hæde to our stepps, and to pray vnto God that hæ wil incline our hartes vnto his testimonies. When I say, man may be deceiued: I meane not boyes or children, or fooles or the simpler sort of men: but the learned, the wise, the politicke: the Kinges and Princes of the worlde: the teachers, and rulers also of the people.

When Adam was yet in paradise, & made the ruler ouer al the beastes of the fielde, and was ful of the graces and blessinges of God, hæ soone departed from the counsel of God & gaue eare to the serpent: so easily was hæ deceiued. *Israel* was as the apple of ỹ Lords eye, a people whome the Lorde loued, and to whome he gaue their harts desire. He deliuered them from Pharao and with an out-stretched arme led them through the red sea. Who would thinke so great mercies would euer be forgotten? or that such a people, so wel instructed in the knowledge of god, and so often put in mind of their duetie, shoulde eyther the moste parte, or al of them turne from God? Moises was absent but a while: he wente a-

side

ſide to receiue the tables of couenaunt, in the meane time they made vnto themſelues a molten calfe, and woꝛſhipped it, they offred vnto it, and ſayde, Theſe be thy Gods, O Iſrael, that haue brought thee out of the lande of Egipte. So eaſilye were the wiſeſt of them and Aaron, and the whole multitude deceiued. Exod. 22.

Their childꝛen after thē forſooke the Lord, and ſerued Baal, and Aſtaroth, They ſayd to a tree, thou art my father, and to a ſtone, thou haſte begotten me. They haue turned their backe to me, and not their face, ſayth God by the Pꝛophet Ieremie. Iudges. 2. Ier. 2.

And was this the offence but of ſome ſmal number of them? were they but few, oꝛ of the baſer and ſimpler ſoꝛt, whome the wicked ſpirite had thus ſeduced, to make them foꝛſake the true and liuing GOD, and to giue the gloꝛye due vnto him, to dombe creatures, and to the woꝛkes of their own hands? No, they departed from God in great multitudes, with ful conſente, and vnitie, they warranted their doinges by antiquitie, and by the cuſtome of their fathers befoꝛe them. The Pꝛophet ſaith, according to the number of thy cities were thy Gods, O Iudah: & to the nūber of the ſtreetes of *Ieruſalē* haue ye ſet vp altares of cōfuſion, euen altares to burne incenſe vnto Baal. Ier. 11.

And in another

Iere. 44. place, he sayth, A great multitude, euen al the people that dwelte in the lande of Egipte in Phathros answered Ieremie, saying: the worde that thou hast spoken vnto vs in the name of the Lord, we wil not heare it of thee. But wee wil doe whatsoeuer thing goeth out of our owne mouth, as to burn incēse to the Queene of heauen, and to poure out drinke offringes vnto her, as we haue done, we and our fathers, our kinges and our Princes, &c. Thus, euen among that nation, which God hath chosen vnto himselfe, the Apostacie was so great, the departure from true holinesse was so vniuersal, that not only euery citie, but euery stræte was defiled with their Idolatrie. And, besides the women which burnt incense vnto other gods: a great multitude, yea al the people with one consent cried out agaynst their preacher, refused to heare the word of God, and mayntained their superstition.

The like may be sayd of the scribes and pharises. They were wise, they were learned, and caried great shew of holinesse: yet they loued darkenesse better than light: they were blinde leaders of the blind, they despised ẏ cōmaundemēts of god, for their own traditiōs: & not only they, but Herod, & Pontius Pilate, with the gentiles, & people of *Israel* gathered thēselues together against ẏ Lord, & against his Christ.

What

What ſhould I ſpeak of thoſe churches which the Apoſtles of Chriſt planted, and watered, and confirmed in the trueth? at *Corinth* Paule preached the Goſpel, they receiued it gladlye: hée thanketh God on their behalfe, That in al things they were made rich in him, in al kind of ſpeach, and in al knowledge. Yet ſone after they abuſed the holy myſteries, they denyed ỹ reſurrection of the dead, they became carnal, and had enuying, and ſtrife, and contention among themſelues. The *Galathians* reioyced ſo much in him, that hée writeth thus of them, I beare you recorde, that if it had bene poſsible, you would haue plucked out your owne eies, and haue giuen them to me. Yet they did not abide in the trueth, but gaue eare to falſe Apoſtles, and were deceiued. Therefore hée repꝛoueth them, ſaying: O fooliſh Galathians, who hath bewitched you that you ſhould not obey the trueth? are yee ſo fooliſhe that after yee haue begonne in the ſpirite, yee woulde nowe bee made perfecte in the fleſhe? ye did runne wel: who did let you, that yee did not obey the trueth? I am in feare of you, leaſte I haue beſtowed on you labour in vaine. Galat.4. Galat.3. Galat.5. Galat.4.

This frailtie, and weakeneſſe of our coꝛrupte nature, hathe ſhewed it ſelfe foꝛthe, and hathe appeared in al ages. Wée, and our Fathers, haue gone aſtraye, and haue follo-

Pſa.14. wed after lyes. The Lord hath looked downe from heauen vpon the children of men, to ſee if there were any that would vnderſtand, and ſeeke God. Al are gone out of the way: they are al corrupte: there is none that doth good, no not one, ſayth the Prophete Dauid. Therfore the Apoſtle beſeecheth the church at *Theſſalonica*, that they ſettle themſelues vppon a ſure foundation, and that they be not remoued from the truth. He putteth them in minde what they haue heard, and of whome they haue heard it, and exhorteth them to continue ſtedfaſt therein.

Neither by ſpirite, nor by worde, nor by letter, as it were from vs. Let no man entice you from the loue of the truth, nor withdraw you, or remoue you from that bleſſed hope vnto which you be called, neither by pretence of reuelation, whiche anye woulde ſeeme to receiue of the ſpirite of God: nor by pretence of any worde of myne, as if I hadde ſo ſpoken: nor by anye letter, giuen vnto you in my name, as if I hadde ſo written. In theſe wordes, hee doeth not onelye ſtrengthen them againſt ſuch practiſes of craftie, and falſe teachers: but giueth them therewithal a teſtimonie of their conſtant abyding in the trueth of the Goſpel.

Other-

Otherwiſe, if the ſeducers had prevayled: and if the *Theſſalonians* had yéelded vnto them, and receyued theyr errour: hée woulde then haue framed his ſpéeche vnto them after this manner. Oh ſuffer your ſelues to be aduiſed. You doe not runne wel, you haue loſt the high waye. Giue place to the ſpirite of God, ſubmit your ſelues vnder his mightie hande, refuſe not the calling, whereby he hath called you. I coulde ſpeake ſuch things, wherewith you woulde bée better pleaſed: but your caſe is ſuche, it requireth rather frée, and plaine, and ſharpe reprehenſion, wherby you may bée brought to conſider, and amende your errors: than fayre, and ſmoothed ſpéech, which mighte holde you ſtil in your follie.

Séeke therefore the kingdome of God, and the glorie thereof, and ſéeke not your ſelues. Weygh trueth and falſehoode in an indifferente ballaunce, ſo ſhal the heauier weight of the one ſome bewraye the lyghteneſſe of the other. What thing in the Worlde ſo maſſie, and ſo weightie, as is the trueth? Harden not youre hartes, as dydde youre Fathers in the Wilderneſſe. It is no ſinne to yéelde vnto GOD: it is no ſhame to laye a parte al affection, and to chaunge youre mynde to

the

the denial of al vngodlinesse, and imbracing of true holinesse. The wise man saith, There is a shame that bringeth sinne, and a shame that bringeth worshippe and fauour. In this sorte it is likely the Apostle would haue spoken, if nede had so required. But nowe, seeing them forcibly assaulted, & that yet they striued with such good courage againste the persuasions of the wicked: hee commendeth their stedfastnesse, and exhorteth them by these words, not to yelde vnto their persecutours, nor to goe from their faith in Christ Iesus.

Ecclc.4.

Neither by spirite: that is, by reuelation of the spirite. The spirite of God wrought mightily, and bestowed sundrie and greate giftes vpon men. Christe saide to his Disciples, When they deliuer you vp, take yee no thought, how or what yee shal speake: for it shal be giuen you in that same houre, what yee shal speake. For is not yee that speake but the spirite of your father, which speaketh in you. And againe, saith hee, I wil pray the father, and he shal giue you an other comforter, that he may bide with you for euer. The spirite of trueth, whome the worlde can not receiue, because the worlde seeth him not, neyther knoweth him: but yee knowe him: for he dwelleth with you, and shal bee in you. The holye ghoste shal bee with you, to assiste you,

Mat.10.

Ioh.14.

you, to teache you al thinges, to directe your counſels, to leade you into al truth, and to preſerue you from al errour.

Nowe, as the ſpirite of God was among the faithful, and diſtributed to euerie man ſeueral giftes, as it ſæmed beſt to profit withal: ſo did the ſpirit of Sathan waite vpon the wicked, and poſſeſſed their harts and bodies, and cauſed them to imagine, and to doe thoſe things which were vnſæmely. Hée vſed them as inſtrumentes to diſquiet the Churche of God, & to caſt into it the ſæde of errour, of vntrueth, and diſſention. Of ſuch ſpirites Sainte Iohn giueth warning, ſaying, beleeue not e- 1. Iohn. 4.
uerie ſpirite, but trie the ſpirites, whether they are of God: for many falſe Prophets are gone into the worlde. At what time Achab would not beléeue the aunſwere whiche the prophete Micheas made him: there came forth a ſpirite, and ſtode before the Lorde, and ſayde, I wil go 1. Kings. 22.
out, and be a falſe ſpirite in the mouth of al his prophetes. This ſpirite euer walketh vp and downe, ſéeking whom he maye deuoure, and blindeth the minds of many, that ỹ light of the glorious Goſpel of Chriſt may not ſhine vnto them. Take hæde, that you be not deceiued by anye ſuche, whych ſhal ſæke to abuſe you, by pretence of reuelation. Thoughe they ſhal take vpon them to tel you of the day or houre

of

of the comming of our Lord, beléeue them not: for the false spirite is in the mouth of such prophetes.

Nor by worde: or, if anye shal report, and goe aboute to perswade you, that I haue so spoken, or taughte in the congregations: or wil boldelye countenaunce out suche matter, and tel you, saying, I was presente, I hearde hys wordes and remember them, thys was the doctrine whyche Paule preached: refuse hym that is suche a one, for hæ bryngeth not the trueth vnto you, but deceiueth you with lying and vayne fables. Nor by letter, as it were from vs. Agayne, it maye bée, they whiche lye in wayte to destroye you, for theyr better waye, wyl counterfaite letters, and sende them vnto you in my name. Thys is a token in them that they bée paste shame: bée not you caryed awaye by anye suche pretence from that whyche wæ haue preached vnto you. Wée haue not taughte you, that the daye of Christe is at hande. Oh then bæ not so sone remoued away vnto an other Gospel, by them whyche trouble you, and intende to peruerte the Gospel of Christ.

Many suche sleightes and false deuises haue bene vsed by deceyuing spirites, to blind the eyes of the simple. There haue bene some,

whiche

whyche haue ſet abroade theyr owne fantaſies vnder the names of Adam the firſte man, that GOD created vppon the face of the earth, and of Cain and Seth. Others haue called theyr owne dreames, the Goſpel of Thomas, and of Bartholmew & of Barnabee & of the Apoſtles of Chriſt. S. Auguſt: ſayth of ỹ Manichees. *Manichæi legunt ſcripturas Apocriphas, neſcio à quibus ſutoribus fabularum, ſub nomine Apoſtolorum ſcriptas.* The Manichees read ſecrete hidden Scriptures, written, I know not by what coblers of fables, vnder the name of the Apoſtles. Suche writings were neuer written by them, whoſe name they beare: but were wickedly and falſely counterfayted vnder their names by ſundry heretiques. *Aug. contrà faustum. li. 22. cap. 80.*

Thys is that, whereof our ſauiour gaue vs warning, Take heede that no man deceyue you: for many ſhal come in my name, ſaying, I am Chriſt: and ſhal deceiue many. Agayne, hée ſayth, If any ſhal ſay vnto you, loe here is Chriſt, or there, belieue it not: for there ſhal ariſe, falſe Chriſts, & falſe prophets. Into what ſhape can not he tranſforme him ſelfe: in whoſe name wyl not hée craftily ſette forthe hys errours, whyche dareth falſely ſette hym ſelfe in the place of the ſonne of GOD: Thys hath euermore bene the practiſe of that olde Serpent, to chaunge *Mat. 24.*

him

him selfe into the likenesse of an Aungel of light: and vnder the credite of holye men, to deceiue the worlde with vnholy and vnwholesome things. Since the time that the Churche of God hath departed from hir firste faith, and would no longer bée guided by the voice of the Gospel: what, and howe greate forgeries haue there bene wrought? What Epistles, and Canons, and decretals haue bene deuised to maintaine seueral partes of false religion, and published vnder ỹ name of Clemens, Cletus, Anacletus, and of others, whereof these holye fathers neuer thought? Thus haue they cloked them selues vnder the couerte of the Apostles, and of the fathers of ỹ primitive church, and haue sought to winne credite in ỹ worlde, by false shew of antiquitie.

It is certaine, that the sonne of man shal come with his holy Angels, and shal rewarde euerie man according to that hée hath done in this life. Then wil he giue sentence againste the wicked, and wil place the faithful at hys
2. Pet. 3. right hande. In that day the heauens shal passe awaye with a great noise, and the elementes shal melte with feruent heate, the earth also and the workes that are therein, shal be vtter-
1. Thess. 4. ly burned. In that day we which liue, and remaine, shal be caught vp togither with them (that are dead in Christe) in the cloudes, to meete

meete the Lorde in the aire. But, of that daye and houre knoweth no man: no not the Angels of heauen, but my father only, ſaith our ſauiour Chriſt. Mat.24.

Nowe, it remayneth, that wée ſée, by occaſion of this practiſe of the falſe Prophetes, or falſe Apoſtles of whom Saint Paule here warneth the *Theſſalonians*, howe the wicked abuſe the holye Scriptures, and vnderſtande them contrarie to theyr meaning. Saint Peter ſayde, The day of the Lorde wil come as a theefe, in the night, euen as Paule had writtẽ vnto this people: as alſo it is ſpoken in the wordes of Chriſt, They ſhal ſee the ſonne of man come in the cloudes, with power and greate glorie. The falſe Apoſtles vſe the ſame wordes, and wreſt them to euil purpoſe: and take vppon them to iudge of the ende of the worlde, and at what tyme the comming of Chriſt ſhoulde bée. 2.Pet.3. Mat.24.

Chriſte ſaide, Deſtroy this temple, and in three dayes I wil raiſe it vp againe. There aroſe certaine, that did beare falſe witneſſe againſt him, ſaying wée heard him ſaye, hée would deſtroy this temple made with hands. They remembred, that Temple was fortie and fiue yeares a building, and thought it impoſſible that he coulde reare it in thrée dayes. They toke his wordes otherwiſe than he Iohn.2.

meant. They thought of the material temple of stone in *Hierusalem*, and he spake of the temple of his bodye.

Mat.16. Againe, Christ sayth, Thou art Peter, and vppon this rocke wil I builde my Churche. These are the wordes of Christe spoken vnto Peter, after hée had witnessed of him, that hée is Christ the sonne of the liuing God. Hereof, they say, Peter is the rocke: and the Bishop of *Rome*, is Peters successour: hée is the rock vpon which the churche is builded, and shal stande stedfast for euer. But they vnderstande the wordes contrarie to the meaning. For, alas who woulde conceiue, that God would build hys Church vpon a man, or vpõ any creature? Christe onelye is that rocke whereupon hys

1.Cor.3. churche is settled. Other foundation can no man laye, than that is layde, whiche is Iesus Christ. Therfore Chrysostome expoundeth those wordes, *Super hanc Petram ædificabo ecclesiam meam. Id est, super fidem atque confessionem.* I wil builde my Churche vppon thys rocke: that is, vpon this faith, and confession. Likewise Saint Augustine: *Super hanc petram, quam confessus es, &c.* Vppon this rocke which thou hast confessed, vppon this rocke, whiche thou haste knowen, saying, thou arte Christ the sonne of the liuing God, wil I build my Church. That is, I wil build my church vpon my selfe, whiche am the sonne of the li-

Chrisost. hom. 55. in. Mat.

Hom.13. de verb. dom. sec. Mat.

uing God. I wil not builde my ſelf vpon thee, but I wil thee vpon mee.

Chriſt ſayth, Except a man be borne againe, Ioh 3. hee can not ſee the kingdome of God. These wordes are moſt true. For by our owne nature, wee bee the veſſels of Gods wrath, and the children of damnation. Unleſſe wee bee regenerate, and borne a newe of water and of the holye ghoſt, wee can not bee ſaued. Yet Nicodemus a wiſe man, a Phariſee, and a ruler of the Iewes miſtooke this ſpeech: it ſeemed ſtrange vnto him, how a man might be borne, when hee is olde. Can he enter (ſayth hee) the ſeconde time into his mothers wombe, and be borne? howe can theſe things bee? Ieſus aunſwered, and ſaide vnto him, arte thou a maſter of Iſrael, and knoweſt not theſe things? This newe byrth muſt bee from aboue: euen by the working of the holy Ghoſt.

Againe, Chriſt ſayeth, Except yee eate the Ioh. 6. fleſhe of the ſonne of man, and drinke hys bloud, you haue no life in you. The Iewes heard him, but miſtooke his wordes. They did not vnderſtand his meaning. Therefore they ſaid, This is an hard ſaying, who can abide the hearing of it? They reaſoned amõg thẽſelues, how it might bee, that either he could giue thẽ his fleſhe to eate: or, that they could take hys fleſh and eate it, or take his bloud to drinke it.

but when Iesus knew, that his Disciples murmured at it, he saide vnto them, doth this offende you? It is the spirit that quickneth, the flesshe profiteth nothing. Hereof Augustine sayeth, *Aug. in Psal. 98.* *Acceperunt illud stultè, &c.* They tooke the saying of Christe foolishlye, they thought of it carnally, and imagined that the Lord woulde cut of smal peeces from his bodye, and giue it to them. Therfore they saide, this saying is harde. They were harde, and not the saying. For, if they had bene meeke, & not harde, they woulde haue saide to themselues: this is not spoken without some cause: there is some mysterie hidden vnder his wordes. Ibid. And againe hée sayeth, *Spiritualiter intelligite quæ loquutus sum. Non hoc corpus, &c.* Vnderstand those things spiritually, whiche I haue spoken vnto. You shal not eate (with ỹ mouth of your bodie) this body that you see, nor shal you drinke that bloud, which they shal shed, that shal crucifie me. I haue commended vnto you some sacramente: vnderstande it spiritually, and it shal quicken you.

Thus we sée the true meaning of Christes wordes, and after what grosse maner the *Capernaites* vnderstood them. Let vs beware wée fal not into like errour. Christe spake truely of his bodye, when hée called it a temple. The Iewes destroyed it, and in thrée dayes, hée dyd raise

raiſe it vp againe. Miſtake not his wordes, be not deceyued. It is true that he ſaid, Vpon this rocke, wil I builde my Church. Miſtake hym not: Chriſte himſelfe is the rock, and not Peter. It is true, that a mã muſt be borne anew, or elſe hée cannot be ſaued. Miſtake not thys: hereby is ment not a bodily birth, but a renuing of the ſoule of man. It is truely ſayd, that Chriſts fleſh, is that bread ẏ came frõ heauẽ, & giueth life to ẏ world: but miſtake it not, for this bread filleth not the body, but the minde: it requireth the hunger of the inner man. Euen ſo is it true that the Apoſtle ſayeth of the day of the Lord. Take héede you miſtake him not, and fal into the errour of the falſe Apoſtles, whiche take vpon them to appointe the time, and houre, when the ſonne of man ſhal come vnto iudgement.

V. 3. Let no man deceiue you by anye meanes: for that daye ſhal not come, excepte there come a departing firſt, and that that man of ſinne be diſcloſed, euen the ſonne of perdition.

The Churche of GOD hathe euer bæne vnder perſecution, and afflictions, as maye appeare by the ſtories of al ages: but GOD hathe not fayled to comforte them, and worke theyr deliueraunce. Iſrael was in great bondage vnder Pharao. They were

put to great slauerye, to choppe strawe, and to bake bricke, &c. Their male children were slaine before theyr faces. This was done vnto them, that so they might bee rooted out, and theyr name quite put out from the earth. It was high time for the Lord to put to his hād. They called vppon him in theyr troubles and he heard them. Then sent he Moses and Aarō, and deliuered them: he opened the redde sea, and gaue them passage.

When the Philistines oppressed them, GOD sente them Gedeon, Barac, Iehu, Debora, and Sampson, whom he endued with wisdome, and courage, & power to ouercome theyr enemies, and to set them at libertie. What shoulde I speake of Nabuchodonoser, Antiochus, Nero, Iulian, and other tyrants? They oppressed the seruauntes of GOD, and kepte them in greate miserie. But God loked downe from heauen, & was theyr helper in the time of neede: hee brake the rodes asunder, and deliuered them. The more cruelty was entended or practised against them, the more glorious did GOD shewe hymselfe, in the ouerthrowe of theyr enemies. Great oppressions, & cruel persecutions were done vpon the saints of God, by those, and other wicked princes. But the most cruel of anye, that euer were, or are, or shal be, is the

cruelty

cruelty of Antichriſt. By him the church of god ſhal ſuffer great tribulation, ſuche as was not from the beginning of the worlde. And thē ſhal his furie encreaſe, & his tyranny be ẏ greater, when his kingdome ſhal decay, and the dayes of his deſolatiō ſhal be at hand. *Primaſius* ſaith, *tunc cadet Babilon, quando nouiſſimè poteſtatē perſequendi ſanctos acceperit*. Then ſhal Babylon come to the grounde, when ſhe ſhal laſt of al take power to perſecute the ſaintes of God. *Primaſ. in Apoc. ca. 16.*

For then wil God ariſe, & wil iudge his owne cauſe, hee wil deliuer ẏ afflicted, & wil ſlay Antichriſt with the breath of his mouth. Hereof S. Gregorie ſaith thus, The church after theſe daies of hir affliction, ſhal afterward notwithſtanding be ſtrengthned with great power & might of preaching. *Greg. in Iob. ca. 19 lib. 19. ca. 9.*

Except there come a departing firſt. There muſte firſte bee a departing from faith in the church of GOD, and then ſhal bee the comming of the Lorde. There was one general departing in the dayes of Noah. Al ſaſhe had corrupte theyr wayes: there was not anye that did ſeeke after righteouſneſſe. Then came the day of the Lord vpon thē: he poured out the waters, & they preuailed vpon the earth, ſo ẏ both man, & cattel, & worme, & the foule of the heauen were deſtroyed. There was a general departing of the Iewes. and people of God at

Hierusalem. They made the house of God a denne of thæues: they saued a thæfe, and crucifyed the Lorde of glorie. God had no delighte in them, neyther regarded they? sacrifices. Christ sayde vnto them, O Ierusalem, Mat.23. Ierusalem, thou that killeit the Prophetes, and stoneſt them which haue bene sent vnto thee, how often woulde I haue gathered thy children togither, euē as a hen gathereth hir chickens vnder hir wings, and yee woulde not? Beholde, your house is left vnto you desolate. Luke.19. They shal not leaue in thee one stone vppon another, because thou knoweſt not the time of thy visitation. Such a departing it shal bee, whereof the Apostle speaketh, and so general that the sonne of man when he commeth shal hardly finde faith vpon the earth.

But this departing is diuersely takē. Some vnderstand it of the empire, that ỹ kingdomes & countries which were before in subiection to that estate, shal depart from it, & that thē Antichrist shal spring vp. Others think, that this is spoken of that departing wherein the godly haue carryed them selues from the obedience of the Church of *Rome*. But others more truly say, it is the departure from the doctrine, and religion, & loue, and obedience of the Gospel of Christ: wherof in another place he saith, 1. Tim.4. In the latter times some shal depart from the faith,

faith, and ſhal giue heede to ſpirites of errour, and doctrines of Diuels, forbidding to marry, and commaunding to abſtaine from meates, which God hath created to bee receiued with giuing thankes, of them whiche beleeue and know the truth. **Theſe mē ſhal haue a forme of godlineſſe, but ſhal denie the power thereof. They ſhal turne their eares away from the truth, and wil incline their harts to heare fables.**

The words of the Apoſtle are playne, to ſhew that there ſhal be a departing. But, as we ſée it is not agréed vppon, what maner of departing this ſhal be, nor by whome it ſhal be wrought. Our aduerſaries laye it vnto vs, ſaying, you haue wrought this departing: you haue departed from the Churche of *Rome*, you are they of whome S. Paule hath ſpoken: you are the founders of Antichriſt: ſo ſaye they. But would to god, they and their fathers, and the church of *Rome* had not wroughte this departure. Bernard beheelde the ſtate, and pryde, and diſorders of the Churche of *Rome* in his time, therefore ſayd, *Supereſt vt reueletur homo peccati, filius perditionis: non modo demonium diurnum, ſed & meridianum: quod non ſolum trāſfiguratur in angelum lucis: ſed extollitur ſupra omne quod dicitur Deus, aut quod colitur.* It remaineth, that the man of ſinne, that is, the *Bern. Serm. 4 in Pſ. 91.*

sonne of perdition, be reueiled: euen the diuel which flieth not only in the day, but destroyeth in the noone day: which is not only chāged into an angel of lighte, but is exalted aboue al that is called God, or that is worshipped. And *Gregorie* did see who they were that should worke this departing, and make way for Antichrist: therefore sayde, *Ego fidenter dico, &c.* I speake it boldly: Whosoeuer calleth himselfe the vniuersal priest, or desireth so to be called (as doth the pope) in the pride of his hart, he is the forerunner of Antichrist.

Greg. lib. 6. epist. 30.

Now, that we may yet better know what maner of departure that shal be, let vs consider, what Saint Paule speaketh of the churche of God, which was in his time. Vnto the *Corinthians* he saith, If al prophecie, and there come in one that beleeueth not, or one vnlearned: he is rebuked of al men, he is iudged of al men, & so are the secrets of his hart made manifest, and so wil he fal downe on his face, and worship God, and say plainly, that God is in you in deede. How is it then brethren? Whē you come together euerie one of you hath a psalme, hath a doctrine, hath a tongue, hath a reuelation, hath an interpretatiō: let al things be done vnto edifiyng, &c. For God is not the authour of confusion, but of peace, as we see in al the churches. Blessed were they of God.

1. Cor. 14.

Al

Al thinges among them were done to edifying. The holy ſcriptures were read openly in the preſence of the people: the people reuerētly kept ſilence, and gaue eare, and vnderſtood the wil of God, and ſubmitted themſelues vnto it. The prayers were in a knowne tongue, ſo that the vnlerned might vnderſtand them, and ſay, Amen. The holy miſteries were duly miniſtred. The people receiued the ſacrament of the Lords ſupper vnder both kindes, as Chriſt had inſtituted: and did al communicate togeather. Chriſoſtome writing vppon that chapter, ſayth, *Verè tum Eccleſia cœlum fuit, &c.* Verely the church then was a heauen, the ſpirite of God ordring al things, and directing al the heades of the church. *Chri. hom. 36. in 1. ad Cor.*

In the time of Tertullian, the chriſtians ſtil kept this maner. Therefore he ſayth, *Coimus ad diuinarum literarum commemorationem, fidem ſanctis vocibus paſcimus, ſpem erigimus, fiduciam figimus,* We meete together at the reading of the holy ſcriptures: wee nouriſhe our faith with thoſe heauenly words: by them we raiſe vp our hope, & ſettle our affiāce & truſt. *Tertul in Apologetico.*

Auguſtine, Chriſoſtome, Origen, & other auncient and godly fathers cōmēded the reading of the ſcriptures vnto the people, called vpon thē to reade them themſelues, or to get others to reade vnto them. And that they woulde

heare

heare thē not only in the Church, but also at home in their houses. They taught them, the hurt and daunger of ignorāunce, that ignoraunce of the scriptures hath bene the cause of heresies, and that it hath brought in corruption of life, and of maners. This was the order and vsage of the Church in the time of the holy Apostles, and of our first fathers. The people were guided by the worde of God, they were made partakers of the holye mysteries, and al thinges were done in the churche to edifying. And the same order is this day restored, and practised in our churches.

Let vs loke into the churche of *Rome*, and behold the vsage & behauiour thereof. Where shal we find that heauenly comelinesse which S. Paule requireth? Where is the comfortable reading of scriptures? Where is the people taught their saluatiō in Christ Iesus? where is the brotherly mæting of al the congregation at the communion of the Lordes supper? May we saye of *Rome* that it holdeth fast the forme and fashion of that church which Christ and his Apostles lefte vnto vs, and whiche the holy ancient fathers continued? nay, rather, we may say of them with Chrisostome: they may haue the chestes and cofers wherein the treasure was sometimes kepte, but the treasures they haue not. Wherefore may we saye, it is not

nowe

now a house of prayer, but a denne of theeues. We may say, it shal no more be called *Bethel*, the house of God, but *Bethauen*, the house of vanitie, or of lying.

Iupiter and Bacchus, and the Idols of the heathen, were not so dishonored of their worshippers, as the almightie and euerlastinge, and onely true God is dishonoured in that synagogue. I speake of it, as it is now, and as it hath bene these many yeares. For in the time of our elder fathers, it had great testimonye of true holinesse. Ignatius called it *castissimam*, most chaste. Tertullian sayd, it was a happye churche, because the Apostles of Christe suffered martyrdome in it, and lefte their whole doctrine vnto it. And in like sorte did others giue vnto *Rome* as it was in those times reuerent and worthy commendation. But now, sayth he, *O Roma, à Roma quantum mutata vetusta es? nunc caput es scelerum, quæ caput orbis eras.* O Rome, how muche arte thou chaunged from the olde Rome? thou, whiche hast bene the chiefe in al the worlde, arte now the chiefe in al naughtinesse. They haue forsaken the trade of life, and the loue of the Gospel, whiche they of olde tyme had in *Rome*, and therefore cannot be inheritours of their commendation.

When Chrisostome considered the state of the

the churche as the Apostle speaketh of it vnto the *Corinthians*, & did see, how farre the churche in his time swarued from that: he said, *Nunc verò vestigia tantum rerum illarum tenemus.* We haue now the only bare signs of those things. *Chrisost. in 14 1. Corinth.*

Againe, *Videtur ecclesia hodiè, mulieri quæ mansuetudine veteri exciderit similis, quæque Symbola tãtũ, &c.* The church which is now, maye bee likened to a woman, which hath forsaken her wonted modestie. And hath only certain outward shewes of that first felicitie, and keepeth stil the hutches & boxes of pretious thinges, but lacketh the treasure which was in them. To such a woman may the church this day be likened. I speake not this of the gifts: (for the matter were not so great, if we wanted them only:) but of life and of vertue. And againe he sayth, *Scrinium aliud paterni thesauri exinanitũ hodiè dicam. &c.* I wil tel you of one other box of that treasure which our father left vnto vs, which is empty, and hath nothing left in it at this daye. In times past they did sing altogeather, so doe we also: but then they were al of one mind, & of one hart: at this day you shal not find one man that agreeth with himselfe, there is such warre and discord in al things euery where. The name of peace is common in al places, but peace it selfe is no where to bee found. Then men didde vse their houses like chur-

ches: now men do vſe the church, as they vſe their houſe, nay, more prophanely than anye houſe. Thus Chriſoſtome blamed the church in his time, and layeth out their departing from the faith. He liued about 411. yeres after Chriſt.

What maye we thinke, he would ſay of the churche that hath bene of later yeres, if he had liued to ſée the deformitie and abuſes thereof? where, beſides that they are not of one minde and of one hart, they ſuffer not the people altogether to ſing ỹ praiſes of God: where they haue not only emptied ſuch boxes or hutches, wherin Chriſt left great treaſures vnto his church, but haue made light account of them, and haue caſt away the very patternes and images of true godlineſſe. They driue awaye the people from reading the ſcriptures, and reckon that as vnlawful, as to caſt the bread of the children vnto dogges, or pearles before Swyne. They leade men from truſte in the blood of Chriſt, and teache them to beléeue ſuch thinges, and to put confidence in thoſe creatures, which cannot profite, or helpe them at al. You may remẽber what prayers they vſed. But bleſſe your eares: for they are words ful of horrible blaſphemye. They ſayde to the holy & bleſſed Virgin Marie the mother of our redéemer & ſauior. *In te virgo Maria cõfidimus.*

in

in te speramus nos defendas in æternum. Our trust and hope we put in thee O Virgine Mary, defende vs euerlastingly. They say, *O felix puerpera nostra pias scelera.* O happy mother which doest purge vs from our sinnes. And, *Sanctæ Mariæ merita ducant nos ad regna cœlestia.* The merites of holye Marie bring vs to the heauenly kingdome. Agayne, *Tu mediatrix dei & hominum, aduocata pauperum, refugiũ peccatorũ.* Thou art the mediatoure betweene God and man, the aduocate for the poore, the refuge of al sinners. O merciful Christ, what is become of thy passion? where is the price of thy blood? howe are we lead away from thée to séeke redemption in a creature? Agayne they say vnto her. Thou art the Lady of Angels: thou arte the Queene of heauen. Cõmaunde thy sonne: shew thy self to be a mother. He is thy sonne, thou arte his mother: the mother maye commaund, the childe must obey. Agayne, they turne al that is spoken in ỹ whole bœke of the Psalmes of the prophet Dauid, eyther of God, or of Christ, and apply it to the Virgin Marie. & cal that Psalter, *Psalterium beatæ Mariæ,* the psalter of blessed Marie. Who wil take the paines to peruse it, shal find that comfortable spéeche of our sauiour, Come vnto mee al yee that are wearie and laden, and I wil ease you, thus blasphemously abused in ỹ secõd psalme,

Mat 11.

Psal. Beatæ Mariæ ps. 2.

Ye.

Venite ad eam omnes qui laboratis, & tribulati eſtis: & refrigeriũ et ſolatium dabit animabus veſtris Come vnto her al ye that trauaile, and be heauily loaden: and ſhe wil giue reſt & cõfort to your ſoules. Another ſayth, ỹ kingdome of God is of two parts, of iuſtice & of mercy. He reſerueth iuſtice to himſelfe: & the other part, that is, mercie, he hath yelded vnto his mother. Therefore one of them playeth the proctor, and taketh vpon him to ſhew the differẽce of thoſe two courts, ſaying: *A foro iuſtitiæ dei appellandum eſt ad forum miſericordiæ matris eius.* Bernardinus in Mariali. You muſt appeale from the court of Gods iuſtice, to the court of his mothers mercie. And is there not good cauſe, he ſhould giue vs this counſel, if it be true that he hath written: *Nulla gratia venit de cælo ad terram, niſi tranſeat per manus Mariæ. Eſt enim mediatrix ſaluationis, iuſtificationis, reconciliationis, communicationis.* No mercie commeth from heauen to the earth, but it muſt paſſe by the handes of Marie. For ſhe is the mediatour of our ſaluation, of our iuſtification, of our reconciliation, and of our participation. What is blaſphemy, if this bee not blaſphemie? They which wil ſeeme ſomwhat to bluſh at theſe things, wil perhaps excuſe this, & cal it ſpiritual daliance. Vnhappie are they, & heauie iudgement ſhal abide them, that in ſuch ſorte dalie & ſcorne the price of our

redemption. O let vs open our eyes: we are the sonnes of God. God hath giuen vs eyes to see, and eares to heare, and harts to vnderstād. Let vs iudge vprightly. It is gods cause. Who soeuer considereth these, and such other greate errours, must nœdes confesse that the churche of *Rome* hath wrought that departing whereof the Apostle speaketh. In the late counsel of *Trident*, Cornelius the Bishop of *Bitonto* didde something playnly acknowledge the great Apostacie, and departing of the churche of *Rome*, both in matters of faith, and in conuersation, and life These be his words. *Vtinam á religione ad superstitionem, &c.* Would god they were not gone wholy with general consent, frō religion to superstition: from faith to infidelity: from Christ to Antichrist: frō god to Epicure: saying with wicked harte and filthie mouth, there is no God. Neither hath there bene this great while any pastor or Pope, that regarded these things. For they al, both Pope and Cardinals and other sought their owne: & not so much as one of thē, sought for the thinges, that pertain to Iesus Christ Yet, say they, there tā be no departing from faith in the churche of *Rome*, the fayth thereof cannot fayle: for Christ hath sayd, I haue praied for thee, that thy faith faile not. And againe, The gates of hel shal not preuaile against it. Therefore in that place there

Luk. 22.

Mat. 16.

there can be no decay. This is the saying of some, who humble not themselues to knowe their errour: who loue the praise of men more than the praise of God: whose glory is their shame, which mind earthly things.

The Apostle saith, there shal be a departing: that it shal be, not among the Iewes, & Infidels, but among those whiche were reckoned to be of the housholde of fayth, and the childrē of God. What is it frō which they shal depart, or wherein the decaye shal be? doth he meane their riches, their gold, and siluer, & breade, &c. No, but the doctrine of the gospel, and faith in Christ. The pure wordes, which as siluer frō the earth are tried, and purified seuen tymes in the fire: the wel of water which springeth vp into euerlasting life, shal decay in the house of God. The people shal shut their eares that they may not heare the truth, and shal giue hēede vnto spirits of errour, and doctrines of diuels, whiche speake lies through hipocrisie.

And let thē not saye the churche of *Rome* can not erre. For, where did Christ euer giue, or where haue the Apostles euer made mētion of any such priuiledge graunted to that Church? S. Peter sayth, there were falle prophets also among the people, euen as there shal be falle teachers amōg you: which priuilye shal bring in damnable heresies, euen denying the Lord. 1. Pet. 2.

that hath bought them, and bring vpō themselues swift damnation, and many shal follow their damnable wayes, by whome the way of
Act. 20. truth shal be euil spoken of. Paule warned the Churche of God at *Ephesus*, not only that after his departing greeuous wolues shoulde enter in among them: but also, that of themselues shoulde men arise speaking peruerse thinges to drawe Disciples after them. Whē
Luk. 18. Christ said, When the sonne of mā shal come, shal he find faith vpon the earth? And whē he told his disciples that the abhomination of desolation shal stand in the holy place: when he
Mat. 24. warned thē in this sort, thē if any shal say vnto you, Loe, here is Christ, or there, beleeue it not. For there shal arise false Christes, and false prophets, & shal shew great signes and wonders, so that if it were possible the verye electe should be deceiued: It is most euident, he spake of that departing which should come, & should appeare in the church of god: which departing our forefathers did behold, and marke in their times: & whiche hath of late yeares appeared so manifestly, that no man, who is not wilfully blind can doubt thereof.

S. Paule knewe not anye suche state of the churche of *Rome*, or any especial graunt made vnto it, in such sorte, that it should neuer erre.
Rom. 11. For vnto the church of *Rome* he writeth, Boast

not

not thy ſelf. Be not high minded, but feare. For if God ſpared not the natural braunches: take heede leaſt he alſo ſpare not thee. Thorow vnbeleefe they are broken off, & thou ſtādeſt by faith. Behold therfore the bountifulneſſe, & ſeuerity of God. Towards them which haue fallen, ſeuerity: but, towards thee, bountifulnes, if thou cōtinue in his bountifulnes: or els thou ſhalt alſo be cut off. That is, if he ſpared not ỹ Iewes his own people, howe wil he ſpare thee that art but a ſtrāger: if thou cōtinue not, thou ſhalt be cut off. It maye be thou ſhalt alſo departe from the faith, as the Iewes haue done: then ſhalt thou be as a withered braunch, and ſhalt not drawe any moiſture frō the rote: thē wil God alſo forſake thee: and thy end ſhal bee worſe thā ỹ beginning. I trow in ſaying thus, he ſaid not, thou ſhalt not erre. If the churche of *Rome* cannot erre, what nede haue they of that church, either of the ſcriptures, or of the fathers, or of councels? Perhaps through this pride, they grew firſt to deſpiſe the holy ſcriptures, & would not direct their waies by them. They are high minded, and boaſt themſelues, that they are as moūt Sion, which ſhal not bee moued. Yet our ſauiour likeneth the churche ſomtimes to ſheepe, as in the 15. of S. Mathew, I am not ſent, but vnto the loſt ſheepe of Iſrael. Sometimes to children, which are ſimple,

and sone beguiled. Sometimes to a Mine, which is weake, and easily throwne downe: sometimes to the mone, which wareth and is also in waine, & many times giueth no lighte. The ancient fathers cõpare the church of god to no one thing so vsually, as to a shippe. And who knoweth not how a ship is tossed hither & thither: how it is in dãger of sands, & of rocks, & of pirates, & in daunger of drowning by leaking? If the shæpe were not a straying kind of cattel what should they næde a shæpheard? If little children could guide themselues, what næde had they of a guider? If the vine did not hang down and lie on the ground, what næde were there of proppes or of one to set it vp? If there were no feare for the passage of a ship, if it coulde not miscarie, what shoulde it næde a Pilote? Let no man therfore say: the church is safe for euer, it cannot erre, it cannot decay. Such words are deceiueable, & lying wordes. For, false prophets shal come. There shal be a desolation: there shal be a departing, euen in the house of God: and that day of Christe shal not come, except there come a departyng first.

And that, that man of sinne be disclosed, euen the sonne of perdition.

V. 4. Whiche is an aduersarie, and exalteth himself against al that is called God, or that is worshipped: so that he doth sit in the temple

of

of god, ſhewing himſelfe that he is God. This the Apoſtle ſpeaketh of Antichriſt. Hée is the man of ſinne, and the ſonne of perdition. It wil be ſomewhat hard to treat of this matter, and to opē the wordes of this ſcripture. Whatſoeuer I ſhal ſpeake, it wil be il taken of many, and manye wil doubt of the truth of my ſpéeches, ſuch affectiō they beare to him whom the Apoſtle diſciphereth to be Antichriſt. Albeit whatſoeuer I wil vtter in opening the Apoſtles wordes ſhal bée ſuche as the holye ſcriptures and learned writinges of the holye fathers haue left vnto vs, and the churche of God hath proued, and at this daye doth proue to be true. God promiſed, that Chriſt ſhould come into the worlde, euen the Shiloh vnto whome al the people ſhould be gathered: and that he ſhould be the hope of *Iſrael*, and deliuer his people frō their ſinnes. God made promiſe of him to Adam & to Abrahā, Dauid, &c. The ſcriptures are ful, & the Prophets make often mētion of this promiſe. Old men, & yong men, & al the people waited for the fulfilling therof, and ſayd, Sende him whome thou wilt ſende. Exod. 4.
And agayne, Ye heauens ſend the dewe from aboue, & let the clouds drop down righteouſnes: let the earth open, & let ſaluatiō & iuſtice grow forth: Eſa. 45.
And againe, God wil come & ſaue you. Eſai. 35.
Thus was euery eye bēt vpō him, & euery

hart waited for his comming. But when the
Galat.4. fulnesse of time was come, God sent forth his
sonne made of a woman: that we might re-
Ioh.1. ceiue the adoption of the sonnes. He was in
the world, and the world knew him not. Hee
came vnto his owne, and his owne receiued
Ioh.3. him not. Light came into the world, and men
loued darkenesse better than light. They to
whome the promise was made, and which wi-
shed for him, & made al their common talke of
the hope of his comming, when he came knew
Mat.11. him not, they reuiled him, and sayd, Behold a
glutton, and drinker of wine, a friende vnto
publicanes & sinners They called him Beel-
zebub: and a false prophet, & a seducer of the
people. Him they did take by the handes of the
wicked: they betrayed him, they denied the ho-
ly one and iust: they hanged on a tree, & killed
the Lord of life. Suche was the receiuing of
Christ. This did thei to him through ignorãce.
It was not giuen them to know the secrets of
the kingdome of heauen. They haue not
knowne the father, nor whome he hath sent,
Luk.10. Iesus Christ. Therfore saith he, I confesse vn-
to thee father, Lord of heauen and earth, that
thou hast hid these thinges, from the wise and
learned, and hast reuealed them to babes: euen
so father because it so pleased thee.

Now as the comming of Christ was, such is

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the comming of Antichriſt. God hath foretold of his comming. Daniel hath foretold. Chriſt, and his Apoſtles Paule and Iohn haue foretolde it, the Scriptures, and olde Fathers make often mention hereof. There is none, neither olde nor yong: neither learned nor vnlearned, but he hathe heard of Antichriſt. They hate his name, and deteſt him, before they knowe him. But here you may marke the wonderful ſleight and ſutteltie of Sathan. The worlde ſhal loke after the comming of Antichriſt. He ſhal not fayle but come. Al men ſhal carie hatred againſt him, and recken hym abhominable, and yet their eyes ſhal bee blinded, and their hartes deceiued, ſo that they ſhal not knowe him. They ſhal hate his name, & embrace his doctrine: he ſhal couer himſelfe with a cloke of holyneſſe. They ſhal thinke they do good ſeruice vnto Chriſt, but ſhal therin do ſeruice vnto Antichriſt. Dan. 9.

The diuerſe fantaſies of men, haue deuiſed many ſundrie fonde tales of the perſon of Antichriſte. Some ſaye he ſhould be a Iew, of the tribe of Dan. Some that hee ſhoulde bee borne in *Babylon*: ſome, that he ſhould be bred vp in *Bethſaida* and *Corazin*: ſome, that hee ſhoulde riſe vp in *Syria*: ſome, that Mahomet is Antichriſte: ſome that hee ſhould ouerthrow *Rome*: ſome, that hee ſhoulde builde vp the Ci-

tie of *Hierusalem*: some, that Nero was Antichrist: some, that he should be borne of a Fryer and a Nonne: some, that he shoulde continue but thrée yeares and a halfe: some, that hée shoulde turne trées vpside downe, with the toppes in the grounde, and shoulde force the rootes to grow vpwarde, and then shoulde flée vp into heauen, and fal downe, and breake his necke. These tales haue bene craftily deuised to beguile our eyes, that whileſt we thinke vpon these gesses, and so occupy our selues in beholding a shadow or probable coniecture of Antichrist, he which is Antichrist indéede may vnawares deceiue vs.

Excepte that man of sinne bee disclosed. The Apostle séemeth to teach vs of Antichrist, as if hée should bée one man, because hée calleth hym, The man of sinne. But wée maye not so take him. The maner of the scripture is oftẽtimes, and in diuerse places it speaketh that of manye, which séemeth to bée spoken but of
Dan. 7. one. So doeth Daniel set forth the kingdome, and al the kings of *Persia*, in the name & likenesse of a Beare, and so describeth the state of other whole kingdomes in suche particular names. And so doeth the spirite of GOD in
Reue. 13. the Reuelation set downe vnder the name of the Beaste, the succession and continuaunce of many. Hée meaneth not therefore, that Antichrist

chriſt ſhal be anye one onely man, but one eſtate or kingdome of men, and a continuance of ſome one power and tyrannye in the church.

We reade of Pharao a cruel tyrant that he did perſecute the people of God in *Egypt*. And, of Nabuchodonoſer that he oppreſſed them, and brought them captiues into *Babylon*. And of Antiochus that hée likewiſe fought againſt them, and did ouercome them, and ledde them captiues into *Macedonia*. They al were mighty and cruel tyrants. Yet one other ſhal come, whoſe crueltie ſhal be heauier, and whoſe continuaunce ſhal be longer than was the cruelty or continuaunce of any of theſe. Who ſhal worke his purpoſe not in *Egypt*, nor in *Babylon*, nor in *Macedonia*, But in the holye place, euen in the Church of Chriſt, and in the houſe of God. And this ſtate, and continuance of perſecution in the church, is the ſtate of Antichriſt.

But what ſhal hée doe whereby he maye be knowen? Paule ſayeth, Whiche is an aduerſarie. This ſhal be the marke whereby you may knowe hym, he ſhal ſet him ſelfe agaynſte GOD, and againſte Chriſte, for hée is an enemye of the Croſſe of Chriſte. Why then (ſaye you) are not the Iewes, and Mahomet, and the Turke eyther al,

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or the moste wicked of them so called, seeing they vtterly refuse al Christian religion? because none of these sit in the temple of GOD: which is the place, where Antichrist shal aduaunce him selfe: and because Antichrist shal not in open shew set him selfe agaynst Christ as doth Mahomet, & the Turkes: but suttlelye and craftilye like an euil and vngracious seruaunt. He wil not openly speake his blasphemies, or spit at the Gospel of God, or defie the name of Christ: but he wil cal himself, The seruaunt of God: perhaps the Vicar of Christ, and perhaps the seruaunt of Gods seruauntes: or perhaps the head, or the chiefe member of the Church. He shal say, he is led with the zeale of Gods house, and shal do nothing lesse: for, he shal seeke himselfe. He shal say, he seeketh the glorie of God, when al that he doeth is for the enriching and ambitious enlarging of hys owne worldlye pompe and vanitie.

In matters of Princes, if any man take vpon him the name of an embassadour, or deputie to a prince, hauing no commission therto, and in this boldenesse presume to leuie and raise a power, and force the subiectes to follow him: although he worke al this vnder the name, and by the colour of the princes authoritie (as is the maner of rebels to doe) yet

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hée is a traitour, and his doings are not wel thought of because hée dealeth in the Princes matters without warrant from the Prince. Euen so Antichrist, hée shal come in the name of Christe, yet wil he doe al things agaynste Christe, and vnder pretence and colour of seruing Christ, he shal deuoure the sheepe & people of Christ: hée shal deface whatsoeuer Christe hath taught: hée shal quenche that fire whiche Christ hathe kindled: hée shal roote vp those plants which Christ hath planted: he shal vndermine that house whiche Christe hathe builte.

He shal be cõtrarie to Christ. His faith contrarie to ỹ faith of Christ: & his life cõtrarie to ỹ life of Christ. Is any man desirous to knowe Antichrist: his comming shal be notable, it shal astonne ỹ world. By this mark you may knowe him. Hée shal bée contrarie to Christe. To shewe you at large this contrarietie by comparison of things contrarie in Christe and Antichrist woulde aske long time. It shal bée sufficient, we consider only some fewe wherin they are manifestlye contrarye, that by them, iudgemente may be made of the residue.

Saint Paule sayth, Wyth one offering hath he consecrated for euer them that are sanctified. Heb. 10.

Ibid. fied. And againe, We are sanctifyed by the offering of the bodie of Iesus Christ once made. What is he then that sayeth, I make priestes to offer a dayly sacrifice, for the sinnes of the people: by whom the offering vp of the bodye of Christ is made euery day: he is contrarie to Ephe.1. Christ, he is Antichrist. Saint Paule saith, God hath appointed Christ ouer al thinges to bee the head of the Churche. What is he then, which sayeth, I am the head of the Churche? which sayeth, Al the churches of God are knit in mee. You muste vnderstande as I vnderstand: you must heare with mine eares, and see with mine eyes: I wil gouerne, and direct you. He is contrarie to Christ. This is Anti- Mat.26. christe. Christ ordayned that the Communion should bee ministred vnto both kindes. What is he then that deliuereth it to the people but vnder one kinde? hee is contrarie to Christe. He breaketh the firste institution of the Lordes supper: hee is Antichriste.

Iohn.18. Christ sayth, My kingdome is not of thys worlde. What is hee then whych sayeth, I am Lorde of Lordes, and King of kings, I haue right to both swords: my power and authoritie reacheth ouer al the kingdomes of the worlde, he is contrarie to Christe, he is Anti- Iohn.13. christ. Christ washed his disciples feete What is hee then, that giueth his feete to be kissed of

kings

Kings & Emperours: He is cõtrary to Chriſt: he is Antichriſte . Chriſte paide tribute to Cæſar . What is hée then, that erẽpteth himſelfe, & his cleargie frõ ỹ tempozal ſwozd & authozitie: he is contrarie to Chriſte, he is Antichriſt. Chriſt allowed mariage, & repzoued foznication. What is he then that alloweth foznication, & fozbiddeth mariage: he is contrarie to Chriſt: he is Antichriſt. Chriſt ſayth, Search the Scriptures. What is he then, which ſaith, giue not ỹ which is holy to dogs, neither caſte pearles befoze ſwine: yée may not ſearche the ſcriptures: he is contrary to Chriſt: he is Antichriſt. Theſe be the certaine and vndoubted markes of Antichriſt. Mat. 17. Marke. 10. Iohn. 5.

So that he doth ſit in the tẽple of God. That is, he is bold, & without fozce of any daunger. He is not dziuen to hide himſelfe in a cozner: he is exalted in ỹ eye, & in the hart of ỹ wozld. He beareth rule in the conſcience of men. Hée hath the keyes to open & ſhut at his pleaſure. He maketh kings & pzinces become his ſubiects. He ruleth thẽ: not by ſwozd oz ſpeare only, but by pzetẽce of religion: he telleth thẽ, al things are put in ſubiection vnder his fæte: that he is ỹ vicar of Chriſt: that his wozd muſt be taken as the wozd of God. So, he ſitteth in the temple of God, as if he were God.

The godly pzeachers, ſit alſo in the tẽple of god: they are ỹ miniſters of Chriſt, & diſpoſers

of the ſecretes of God. There they expounde the Scriptures, and ſhew the good and acceptable wil of God. There they exhort, & teache, and reproue, and correct, and inſtruct the people in righteouſneſſe. Antichriſt ſitteth not in the Churche after this ſort. He teacheth not, nor exhorteth the people. He maketh that no parte of his office. Howe ſitteth hée then? What ſhal hée ſaye, what ſhal he doe? the Apoſtle telleth vs, He exalteth him ſelfe againſt al that is called God, or that is worſhipped. He ſhal be honoured with the honour that is due vnto God. He ſhal ſhine and glitter in golde and precious ſtones. He ſhal be carried vpon the ſhoulders of men, and waited vpon by kings, and princes, and great eſtates. So ſhal he be contrarie to Chriſt.

Chriſt was humble and lowlye. The prophete in his owne perſon ſpeaketh of hym, I am a worme, and not a man: a ſhame of mē, and the contempt of the people. And the Apoſtle ſayth, He humbled him ſelfe, and became obedient vnto the death, euen the death of the croſſe. Beholde his parentes, his byrthe, his cradle: beholde his life, his diſciples, his doctrine, and his death. Al were witneſſes vnto his humilitie. He ſayeth of him ſelfe, The ſonne of man hathe not whereon to reſte hys heade. And to hys Diſciples he ſayeth, The

Pſa. 22.

Phil. 2.

Mat. 8.

kings

kings of the Gentiles raigne ouer them, and they that beare rule ouer them are called gracious Lordes: but you ſhal not be ſo. And again, Learne of me, that I am meeke and lowlye in harte: and yee ſhal finde reſte vnto your ſoules. Luke.22. Mat.11.

Nowe on the other parte take viewe of Antichriſt. Beholde his byrth, his place, hys chaire, his eſtate, hys doctrine, his diſciples, and al his life. You ſhal ſée nothing but pompe and glorie. Gregorie calleth him the king of pride. Hée is proude in life, proude in doctrine, proude in worde, and proude in dédes. He is like vnto Lucifer, and ſetteth himſelfe before his brethren, and ouer nations and kingdomes. He maketh euerie knée to bow downe to him and worſhip him: hée maketh kings to bring him water, to carie his traine, to holde his cup, to beare his diſhe, to leade his bridle, and to holde his ſtyrrup: he claymeth power ouer heauen and earth: hée ſayeth, hée is Lorde ouer al the worlde, the Lorde of Lordes, and the King of Kyngs: that his authoritie reacheth vp into heauen, and down into hel: that he can commaunde the Aungels of God: that hée condemneth whom hée wil condemne: that he maketh ſaintes at his pleaſure: that, what ſo euer hée bleſſeth is bleſſed: and that it is curſed what ſo euer he curſeth.

Hée selleth merites, the forgiuenesse of sinnes: the sacrifice for the quick and the dead. He maketh marchaundize of the soules of men. Hée layeth his filthie handes vppon the Lordes annointed. Hée remoueth kings, and deposeth the states and princes of the worlde. This is Antichrist. This is his power. Thus shal hée worke and make him selfe manifest. So shal hæ sit in ỳ temple of God. The people shal wonder at him, and shal haue him in reuerence? They shal saye, who is like vnto the beast? who is so wise, so mightie, so godly, so vertuous, so holy, so like vnto God? so intollerable and monstrous shal bée hys pride.

It were muche for him to sitte in the seate and to occupie the rome of an earthlye kyng or Emperour. But hée shal take vppon him the authoritie and the name of GOD, the name of the liuing Lorde, the name of GOD whyche hathe made heauen and earthe, euen the name of GOD the Father of our Lorde Iesus Christe. And in this pride he shal exceed al others that haue bene wicked. The Pharisei and the Scribes were wicked: Yet none of them did sit in the temple of God, shewing himselfe that he was God. Arius, Nestorius, Montanus, Valentinus were wicked heretickes, yet they neuer

toke vpon thē the name of God. What should I say of this blasphemie? or in whom may we finde the like? Mahomet was a Turke, and a false Prophete, and a deceiuer of the people, yet hée toke not vpon him the name of God. Thys pointe and reache of vngodlynesse belongeth onlye to Antichrist. He shal sit in the place of God in iudgements: he shal shew him selfe out of that place as if he were God. Ireneus sayeth: *Quum sit seruus, tamen adorari vult vt deo.* Whereas he is but a seruaunt, he wil be worshipped as if he were God. *Irenæus. li. 5. cap. penultimo.*

But some wil saye, Antichriste shal bée mortal as other men, borne of a mortal Father, and mother: he shal know, that he shal die: and that he is but duste, and shal returne againe into dust: that he can not make himselfe, no that he can not make the leaste, and vilest of al creatures. Howe then wil he proclaime himselfe to be an immortal God? how wil he cal him selfe God that made heauen and earth? or, God which had no beginning, nor shal haue any ende? no, this is not the meaning of these wordes. Hée shal not so thinke of him selfe, nor so saye. I wil tel you, after what sorte hée shal sit in the temple of GOD, and howe the Worlde shal receyue hym and reuerence hym as God.

Hée shal take to him selfe that supreme authoritye, and prerogatiue, whyche appertayneth only to God by nature. Although he bee but a man, yet in office he wil be accounted as GOD. Hée shal compare hys lawes, wyth the lawes of GOD. He shal saye, hys worde is the worde of GOD. What so euer he sayeth, he shal saye, it is the voice of the spirite of god: of the same authoritie, that is the Gospel of Christ: no man may breake it: no man maye touche the credite thereof: if anye man wythstande it, he muste thinke hee doeth sacrilege, committeth blasphemie, and sinneth against the holy ghoste. Agayne, hée shal breake the lawes of GOD to vpholde his owne, and shal pul downe GOD to set vp hym selfe. Suche shal bée the power and autoritie of Antichrist: so shal he possesse the consciences of the people: so shal he sitte as an Idol in theyr hartes: so shal hée stande in the place of GOD, and shewe hym selfe that hée is GOD. The people shal receyue hys doctrine and beléeue hys worde. They shal fal downe before hym and worshippe hym. They shal say, Reue. 13. Who is like vnto the beaste? What creature is so beautiful as he? They shal honour him as God.

But

But, what is hée, whiche hath ſuffered him ſelfe to bée ſo called? Who is hée whyche hathe bene called by the name of GOD? Of al the creatures whiche haue profeſſed the faythe of Chriſte, of al the kings, or Biſhops, or Prieſtes, or laye people that euer were in the Churche of GOD, who euer required to bée called by the holye name of GOD? or, who euer liked wel of them whyche ſo called him? who hath bene ſo wicked? who hath euer ſo muche forgotten him ſelfe? In what place hathe hée dwelte? Or what hath hée bene?

Here, mée thinketh I ſée the ſecrete motions of your harte. You looke, that I ſhoulde name the Byſhoppe of *Rome*: that it is hée whyche hathe ſuffered hym ſelfe to bée called by the name of GOD. I wil not tel you in mine owne wordes. Vnleſſe the Biſhoppe hym ſelf ſo ſpeake, I wil not tel you. Marke then, and witneſſe of my indifferencie, whileſt I ſpeake hereof, that I followe not affection, but deale vprightlye. Therefore, I saye againe, vnleſſe the Biſhoppe him ſelfe, ſuffer himſelfe to bée called by the name of GOD, I wil not ſo ſay of hym. Then let vs ſée what he hathe written of him ſelfe, and what hée hath ſuffred others to write. Pope Nicholas ſayeth, *Conſtat ſummum pontificem á pio principe* Dist. 96. ſatis euidenter

Hée shal take to him selfe that supreme authoritye, and prerogatiue, whyche appertayneth only to God by nature. Although he bee but a man, yet in office he wil be accounted as GOD. Hée shal compare hys lawes, wyth the lawes of GOD. He shal saye, hys worde is the worde of GOD. What so euer he sayeth, he shal saye, it is the voice of the spirite of god: of the same authoritie, that is the Gospel of Christ: no man may breake it: no man maye touche the credite thereof: if anye man wythstande it, he muste thinke hee doeth sacrilege, committeth blasphemie, and sinneth against the holy ghoste. Agayne, hée shal breake the lawes of GOD to vpholde his owne, and shal pul downe GOD to set vp hym selfe. Suche shal bée the power and autoritie of Antichrist: so shal he possesse the consciences of the people: so shal he sitte as an Idol in theyr hartes: so shal hée stande in the place of GOD, and shewe hym selfe that hée is GOD. The people shal receyue hys doctrine and beléeue hys worde. They shal fal downe before hym and worshippe hym. They shal say,
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But

But, what is hée, whiche hath ſuffered him ſelfe to bée ſo called? Who is hée whyche hathe bene called by the name of GOD? Of al the creatures whiche haue profeſſed the faythe of Chriſte, of al the kings, or Biſhops, or Prieſtes, or laye people that euer were in the Churche of GOD, who euer required to bée called by the holye name of GOD? or, who euer liked wel of them whyche ſo called him? who hath bene ſo wicked? who hath euer ſo muche forgotten him ſelfe? In what place hathe hée dwelte? Or what hath hée bene?

Here, mée thinketh I ſée the ſecrete motions of your harte. You looke, that I ſhoulde name the Byſhoppe of *Rome*: that it is hée whyche hathe ſuffered hym ſelfe to bée called by the name of GOD. I wil not tel you in mine owne wordes. Vnleſſe the Biſhoppe hym ſelf ſo ſpeake, I wil not tel you. Marke then, and witneſſe of my indifferencie, whileſt I ſpeake hereof, that I followe not affection, but deale vprightlye. Therefore, I saye againe, vnleſſe the Biſhoppe him ſelfe, ſuffer himſelfe to bée called by the name of GOD, I wil not ſo ſay of hym. Then let vs ſée what he hathe written of him ſelfe, and what hée hath ſuffred others to write. Pope Nicholas ſayeth, *Conſtat ſummum pontificem á pio principe* Dist. 96. ſatis euidenter

Constantino Deum appellari. It is wel knowen that the Pope, of the godlye prince Constantine was called God. And therefore Pope Pius in his Bul saieth *Nemo audeat obedire*. No man dare obey hir, or hir wil, or commaundements, or lawes vpon paine of our curse.

alla Pij V. mera Eliz.

The Pope was wel contente to suffer Christopher Marcellus, one of his parasites in the counsel of Laterane, to say vnto him, *Tu es alter deus in terris.* Thou arte an other God in earth. The Pope is cõtent in such sort to haue a diuision of temures made betweene him and god, as the poet sometime flatteringly wrote, *Diuisum imperium cum Ioue Cæsar habet*. The Emperour parteth his rule, and holdeth halfe with Iupiter. In the extrauagantes it is sette down. *Dominus deus noster Papa*, Our Lord God the Pope. Marke these words. Our Lord God the Pope. In them the Pope is called Lorde, and is called God. Oh merciful Lord GOD which from thy heauens beholdest this vanitie, how great is thy mercy in suffering thys? I deuise not this. His owne bokes, hys owne doctours, his owne decrées and decretals speake it and set it down. *Credere dominum deum nostrum Papam non potuisse statuere, prout statuit, Hereticum censeretur*, To beleeue that our Lord God the Pope might not decree as hee decreed, it were a matter of Heresie, It is so wit-

n concilio ater. sess 4.

Extrauag. ob. 22. cum nter. in ost.

bid.

ſwritten there, he hath heard it, he hath ſæne it, he knoweth it is ſo, yet he ſuffereth it to goe abroade, and thereby ſuffereth him ſelfe to bee called God.

He hath burnt many ſaints of God, and holy men for no other cauſe, but for the profeſſion of ỹ Goſpel. He hath in many places burnt the holy Bible, and ſuche bookes as teache nothing but godlines. Where did he euer burne? what ſpeake I of burning? where maye it appeare that euer he controlled any for ſo wryting, or called in ſuche ſpeeches?

One of them ſæmeth to take ſhame of this ſhameleſſe, and blaſphemous ſtile or tytle. He ſeeketh friendly to temper, and qualifie, and take vp the matter. *Nec deus es nec homo, quaſi neuter es inter vtrũq;.* Thou art neither God nor man: in a manner thou art neyther of both: but rather a meane betweene both. That is, thou art not ſo highe as God, nor yet ſo baſe as man. Whom then ſhal we imagine him to bee? is he an Archangel, or Aungel, or a ſpirite of the ayre? God giue him grace to ſee his owne vanitie: that hee maye knowe, hee is but a myſerable and mortal man: that hee maye knowe that a tyme ſhal come when hys hypocriſie and diſſimulation ſhal bee diſcloſed. GOD gyue hym grace to become godly, as becommeth

Clement. in proœmio. in gloſa.

the man of God, That hée may in déed be the minister of Christ, & a disposer of the secretes of God: that he may serue God in trueth, in holynesse and righteousnesse al the dayes of his life. But you say, the Pope at this day is not called God. Hée rather abaseth himselfe, and writeth himselfe by a title of humilitie, and is called so, *Seruus seruorum*, The seruaunte of seruauntes. Be it so, that he is so called, and so written. Yet hée is king of kings, and Lord of Lordes. Thys seruaunte sayeth, I do make holy the vnholy: I do iustifye the wicked: I do forgiue sinnes. I open, and no man shutteth. This seruaunt can saye, Who so euer obeyeth not me he shal be rooted out. This seruaunte maye dispence for anye commaundemente of the olde and newe Testament. This seruaunte hath Christes lieuetenauntship not only ouer things in heauen, ouer things in earth, and ouer things in hel: but also ouer the Aungels both good and badde. No mã may iudge this seruaunte. For they say, *Papa solutus est omni lege humana*. The Pope is exempted from al lawe of man. And againe, *Nec totus clerus, nec totus mundus potest Papam iudicare aut deponere*. Neither al the cleargie, nor al the whole worlde, may either iudge or depose the Pope. Such a power this seruaunt of seruants claimeth to himselfe. What greater power maye be

Extra. de Maior. & obedientia.

Sũma angel: in dictione. Papa. Extra. de constit. statuta canonum: Felinus.

9 Que. 3. cuncta. Pet. de palude de potest. Pp. Artic. 4.

be giuen vnto GOD? What Angel, what archangel euer had the like power?

And this power euen at this day Pope Pius chalengeth as proper to his ſeate. That hée hath the authority which is due to Chriſt ouer his church that no man may iudge him, nor ſay he doth erre, nor aſke why he doth ſo. He is inueſted in the priuiledge of his churche, and loſeth no one iote of his dignitie. It is yet good at this day which hath bene ſet downe: *Sacrilegy inſtar eſſet diſputare de facto papæ.* It is ſinne, as great as ſacriledge, or church robbing, to reaſon of any the Popes doinges. *Diſtinct. 40. non nos: in gloſ.* These bée their own words. God knoweth, before whō we ſtand this day, they be their own wordes, and not myne. Thus doth he ſit in the temple of GOD, ſhewing himſelfe that hee is God.

And therefore maye we ſaye, as ſometyme ſayd Euſebius, *Hoc eſt argumentum, eos odiſſe deum, quod velint ſeipſos appellari Deos.* This is an euidente token, that they hate God, becauſe they wil haue themſelues called by the name of God. Or as Gregory, who ſpeaking of Antichriſt, ſayd, *Cùm ſit damnatus homo, & nequaquàm ſpiritus Deum ſe eſſe mentitur.* Whereas he is a curſed man and not a ſpirite, he faigneth himſelfe, by lying, to be a God. *Euſeb. de præparat. li. 7* *Greg. in Iob. lib. 25. ca. 14*

V 5. Remember ye not, that when I was

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V 5. Remember ye not, that when I was

yet with you, I told ye these thinges?

Before I departed from you to go farther, to plant the gospel in other churches, I tolde you that Antichrist should come, and that hee should oppresse and confounde the churche of Christ. Paule was chosen to be an Apostle. The office of an Apostle was not to rest in any one certaine place, but to passe from countrey to countrey, from land to lande, and to fil al the worlde with knowledge of the Gospel, and therein appeareth the difference betwæn an Apostle and a bishop. A Bishop had the charge of one certaine churche, an Apostle had the charge ouer al the churches.

But Paule was not tyed to any one citie, or yland, or coūtrie. Ye had autority to preach to al cities and countries: to al landes and ylands from the east to the west. So did Christ
Mark 16. appoint his Apostles: Go ye into al the world, and preache the gospel vnto euery creature. They were not sent to *Ierusalem*, nor to *Samaria*, nor to *Ephesus*, nor to *Rome* onely: but into al the worlde. The whole worlde was their dioces, and their prouince. So speaketh the
Ps 19. Prophet Dauid of them: Their sound is gone forth through the earth: and their wordes into the endes of the worlde. This was the commission whiche our Sauiour gaue vnto Iohn, and to Iames, to Paule, and

to

to Peter, and to the reſt of the Apoſtles: that they ſhould goe into al the worlde. Therefore if anye of the Apoſtles ſhoulde haue ſtayde in one only place, & haue gone no farther, he had offēded, and done otherwiſe than Chriſt commaunded.

Here we ſée howe foulye they are deceyued whiche ſaye, Peter was Byſhop of *Rome*, and did ſitte there fiue and twentie yeares. They that ſaye ſo, knowe not what they ſaye. It is an erroure. Chriſte made Peter an Apoſtle, and not to ſit as a Biſhop at *Rome*. He ſayde vnto Peter, Goe into al the worlde: thou ſhalt bée a witneſſe vnto mée, vnto ỹ outmoſt coaſts of the earth: I ſend thée vnto al the churches, & not to one alone. The like charge receiued Paule: he trauailed frō *Damaſcus* to *Arabia*: frō *Arabia* to *Ieruſalem*: from *Ieruſalē* to *Illyricū*: frō *Illyricum* to *Rome*, and ſo from countrey to countrey, and from coaſt to coaſt, to make a pleaſaunte perfume of the Goſpel of God, in al the worlde, that it mighte bée vnto them a ſauoure of lyfe vnto lyfe. Therefore ſayeth he to the *Theſſalonians*. Ye remember that when I was with you, I tolde you theſe thinges. The ſpirite of GOD warned me to goe farther. Other churches required my preſence: I was debter vnto thē as vnto you. Yet before I left you, I told you what daungers ſhoulde enſue.

ensue. It was mine office, I was bounde so to doe, least you mighte be deceiued. I tolde you Antichrist should come, euen that man of sin, the sonne of perdition, which shoulde destroye himselfe and others also. I tolde you he should be an aduersarie of the gospel of Christe: that he should aduaunce himselfe ouer al ẏ kinges and powers of the world: that he should sit as God in the holy place: that the people shoulde giue him place to sit in their harts, and in their consciences.

This warning the Apostle gaue to the *Thessalonians*. The like warning he gaue to other churches where he taught the Gospel: and the same is also spoken vnto vs. They knew by his teaching that Antichriste should come. We know by the markes which he hath giuen to know Antichrist, that he is alreadye come: and that, the very same is come, which the Apostle describeth: that he is grown vnto his fulnesse, and hath stalled himselfe in the place of God.

V.6. And nowe yee knowe what withholdeth: that hee might bee reueyled in his tyme.

Paule sæmeth not in these wordes to saye, what letteth the comming of Antichriste: but what shal stay the comming of Christ. For so he maketh entrie into his matter: I beseeche you,

you, by the cõming of our Lord Jeſus Chriſt, that ye be not troubled as though the daye of Chriſt were at hand. Let no man deceiue you by any meanes. For the day of Chriſt ſhal not come, except there come a departing firſt, and that Antichriſt be diſcloſed. Euen ſo here hée ſayth, ye know what withholdeth Chriſt, and why he cõmeth not. Euen this, that Antichriſt might firſte be reueiled in his time. His time is appoynted. The ſpring commeth not, vntil the winter haue gone before: the night goeth before, and then the day commeth. And ſo ſhal not the glorious maieſtie of Chriſtes cõming appeare, before the dreadful and daungerous dayes of Antichriſt ſhal come. There ſhal bée no deliuerie, vnleſſe bondage goe before.

Antichriſt ſhal bring the worlde into bondage: he ſhal do violence to the ſaynts of god: he ſhal be as a continual ſtorme, and darkeneſſe in the church. The godly ſhal loke vp to heauen, and cal for ayde: they ſhal crie vnto the Lorde, and he wil heare them. They ſhal ſay, O come Lord Ieſus, thy kingdome come, confounde thine enemies. Then wil he not ſtaye: he wil appeare, and ſhewe himſelfe in glory. In the meane while this is the cauſe of his ſtay, this letteth his comming: Antichriſt muſt firſt come. This I take to be the Apoſtles meaning. It agréeth with the beginning.

It is simple, cleare, and playne, and withoute danger of errour.

Antichrist shal appeare, not when he wil: but he shalbe reuealed in his time. His time is the time of darkenesse: when sheapheards and the guides of the people shal be careless: when the word shal be loathed: when the light shal bee put out: when superstition shal reign: whē ignorance shal haue the vpper hande: when the creature shal not be known from the creator: when there shal be no feare of God, no regard of godlinesse: when the people shal not knowe neyther wherfore they pray, nor whome they worship, nor in whom they beleeue: then shal it appeare that Antichrist is come, then he shal shew himselfe: this is his tyme.

V. 7. For the mysterie of the iniquitie doth alreadie worke, onely he which nowe letteth, shal let til he be taken out of the way.

The mysterie of iniquitie doeth alreadie worke. Let vs not be deceiued. Antichrist shal certainly come, and shal drawe many into errour. As it was with Christ, at his cōming, he was in the world, he did the workes of his father, yet few knew him: So shal it bee with Antichrist, hee shal be in the worlde, he shal worke his iniquitie, and few shal know him. Paule liued more than fiftéene hundred yeres past. Yet then he sayd the mysterie of the iniquitie

quitie doth alreadye worke. The diuel is not idle, ſayth he, Antichriſt euen now worketh, when as the blod of Chriſt was freſh: whē as yet the Apoſtles and many other witneſſes of our redemption by Chriſt were liuing. And S. Iohn ſayth, Euen now are there many Anti- 1. Ioh. 2.
chriſts come already. So ſone was his foūdation caſt, his plot laide, his way prepared, and his worke begon. So long ſithens did Paule ſée ſome which delited in the works of darkneſſe: which were the enemies of ỹ croſſe of Chriſt, which ſerued their belly & not ỹ Lord, euē thē did he ſée that greéuous wolues not ſparing the flock, ſhould enter in amōg thē. Al theſe were the forerunners and the harbingers of Antichriſt.

We may not think that Antichriſt ſhal come as a robber by the high wayes, or like a murtherer, or like a tyraunt that burneth our houſes, or ſacketh our cities, or deſtroyeth our fieldes or pulleth down al that is before him. We ée may not loke that hée ſhoulde ſaye I am Antichriſt, I am that man of ſinne, I am the ſonne of perdition, I am the aduerſarie, and am contrary to Chriſt. He ſhal not ſhew forth himſelfe in ſuch a ſort, he ſhal not ſo ſpeake of himſelfe. He is ſutt le and cunning, hée ſhal deceiue the learned and the wiſe: he ſhal caſt himſelf into a colour of holineſſe: hée ſhal faſt,

hée

he shal praye, he shal giue almes and shewe mercie: he shal walke as if he were a disciple of Christe: he shal counterfeite an Aungel of light. He shal goe before, and the worlde shal follow him. So shal the mysterie of iniquitye worke. His life, his religion, his doctrine shal be close & hid, and secrete. Antichrist worketh in mysterie. Hierome sayth, *Ingemuit totus orbis, & Arianum se esse miratus est.* The whole worlde mourned, and did maruaile that they were possessed with the errour of Arius: that they denyed the diuinitie of Christ before they were ware. This was a mysterie. So shal the learned and wise be deceyued. They shal honoure Antichrist vnwares. They shal say, we defye him, and detest him, and yet shal fal downe and worship him. This is a mysterie. So secrete shal his dealing be, it shal not be knowne to many.

Hieron. dial. cont. Luciferian. ca. 7.

He shal walke in craftinesse, and handle the worde of God deceitfully: he shal mingle his lies with the truth of God: he shal mingle his poyson with the wholesome fode of oure soules, so closely and suttlely, that it shal hardly be espied: he shal go forwarde by little and little, and so winne credite, and conueigh himselfe into the hartes of the people. This is a mysterie. Christ sayeth, A man sowed good seede in his field, but whyle men slepte, there came

Mat. 13.

came his foe, and ſowed tares among the wheate, and went his way. They grew togeather, and had both one like colour. The houſholder willed them to let both grow together til haruеſt come, leaſt with ỹ tares, they pluck vp the wheate alſo. So ſhal be the comming of Antichriſt. He ſhal come whiles men ſlœpe, in the night of blindneſſe, & of negligence, & of ignorance: and ſhal ſow his tares with ỹ Lords wheate. They ſhal both growe vp together. The day of the Lorde ſhal reueale them, and ſet eche parte by it ſelfe. This is a myſtery, and as it is ſecrete, ſo is it long in working. This myſterie began in the dayes of the Apoſtles, and continueth on ſtil vnto our time. It is ſtil in worke.

But who be they, which follow his loare: which yœlde themſelues to him, and whiche ſhal be deceiued? are they poore men, or artificers, or labourers? or are they vnlearned and ignoraunte men? No, no, hœ ſhal deceiue Prieſtes, Biſhops, Archebiſhops, Princes, Kings, Emperours, the graueſt, the beſt learned, the wiſeſt, the mightieſt men in ỹ world. He ſhal blind their eyes & amaze their harts. They ſhal run to him out of al partes of the earth: they ſhal fal downe before him: they ſhal aſke councel of him: they ſhal ſay, thou arte the doctoure of doctours, thou arte the

Father of Fathers, thou art the comforte of the Churche, thou art the lighte of the worlde, thou arte moſte holye: al lawe, and al knowledge is hid in thy breaſte: we beſeeche thy holyneſſe: ſhew vs thy waye, expounde thou the lawe vnto vs, teache vs howe we maye be ſaued: thou haſte the keye of knowledge, thy word is the word of truth. So ſhal they creepe to Antichriſte, ſo ſhal they poure out their ſoules before him, ſo ſhal they ſeeke counſel at his mouth, ſo ſhal they fetch light at the prince of darkeneſſe.

This myſterie, ſaith Saint Paule, doth alreadie worke, it ſhal increaſe and go forward and growe to a perfection. A thorne when it is yong is ſoft and gentle, yee maye thruſt at it wyth your finger, it wil not hurt you: but after, it wareth and groweth harde & ſtubborne, it wil pierce the fleſh & draw bloud. A Beare when he is yong is harmeleſſe and innocent, yee may dandle it, and dallie with it, as with a whelpe, it hath not chambers to gripe, no teeth to bite, nor pawes to teare: but after, it wil growe, and become fierce and cruel like the fire. A ſerpent when it is yong, is litle and pretie: it hath no ſting, nor poiſon. You maye take it in your hande and laye it in your lap, it wil not hurte you. After, it wil encreaſe in venime, and growe in miſchiefe, and be like it ſelf:

ſelfe: then it wil ſhake the ſting, and caſte poyſon, and proue daungerous.

Such a thorne, ſuche a beare, ſuche a ſerpent is Antichriſte. At the firſte he ſhal ſéeme ſofte and gentle, and prétie and innocent. After, he ſhal growe fierce, and arme himſelfe with ſting and poiſon. But a thorne though it be ſoft, is a thorne: a beare thoughe he be little is a beare: a ſerpent thoughe he be préatie is a ſerpent. Euen ſo Antichriſt, thoughe hée ſéeme gentle, milde, and ſimple, yet is he Antichriſt. He groweth by degrées, he wil be like his ſire, his pawes wil bée dreadful, hys mouth wil be deadly.

Who ſo euer know ẏ nature and working of an earthquake, howe it groweth and howe it worketh, know that at the firſt it is ſome little winde, gathered and kept in ſome holowe places of the earth: there it lyeth cloſely ſometimes for many yeres, without giuing forth any noiſe, without ſtirring or ſhaking. One maye walke ouer it and perceiue nothing. After, it groweth ſtrong and violent, it ſéeketh a waye out, it forceth it ſelfe, it gathereth ſtrength and commeth abroade, it wil ſtaye no longer. But it breaketh, and teareth the earth, & renteth rockes, ouerthroweth mountaines, ſhaketh downe townes & Cities, ſwalloweth vp whole riuers: it inflameth the ayre,

rayseth thunder, roareth vp into heauen, and astonyeth the world. Such is the working of an earthquake: so greate and mightye at the ende, so little and simple at the firste. Suche shal be the mysterie and comming of Antichrist. At the beginning he shal be lyke a little wynde, and shal enter into the hollownesse and darkenesse of the church, but after, he shal shake the whole worlde. He shal shew forth himselfe at the firste with countenaunce of deuotion and holinesse, that hee may closely and priuily, and secretlye, wreath in himselfe. Few shal be able to vnderstand the mysterye of his dealing. After, he shal be opened, and appeare as he is.

Who would thinke there were any euil in forcing of virginitie, chastity, or single life? He that is vnmarried, careth for the things of the Lorde, howe he maye please the Lorde, that he may be holy both in bodye, and also in spirite. Woulde God it were so with al, that haue taken the profession of single life. But the colour is faire. Hence hath it growne, that bishops, and priestes, and yong men, and maydens haue continued single. This seemed strange, and a myracle, and a matter of great holynesse. But this is a misterie: this is a way to bring in Antichrist. Marke what S. Paule speaketh hereof, They shal forbid to marrie. 1. Tim. 4.

Of

Of whom ſpeaketh he? of Antichriſte, and his diſciples. They ſhal forbid lawful mariage, as vnholy, and as a ſtate of life vnfit for their holineſſe. Yet Chriſte Jeſus the ſonne of God did neuer forbid it. His Apoſtles were maried and had wiues.

This, ſayth S. Paule, is a marke of Antichriſt, by this ſhal he be knowne. Forbidding of mariage is a doctrine of Diuels: Not of Chriſt or of God, but of Diuels. It is a gulfe, it is a ſea, it is a worlde, it is a hel of iniquity: and the vileſt vilanie that euer crepte into the church of G O D. Hierome ſayth expounding the words of Daniel: he ſhal haue no regarde to the deſires of womē, ſayth, *Facilior interpretatio eſt, de Antichriſto, quod ideo ſimulet caſtitatem vt plurimos decipiat.* The better expoſition herof is to apply theſe words to Antichriſt, for that he ſhal pretend chaſtitie, that he may deceyue manye. This is the miſterie of iniquitye. This is the practiſe of Antichriſte. He ſhal come with a cloake of counterfeited chaſtitye, not with true chaſtitye both in body, and alſo in ſpirite, but with coũterfeite chaſtitie, and ſo ſhal deceiue the harts of many. *Hieron. in 11. Daniel.*

Who would thinke there were any euil in ſingle communion? or why may not euerye body follow his own deuotiõ, & receiue the ſa-

crament when he wil: what harme is herein? it may seeme to be done for the reuerence vnto the sacrament, least it shoulde growe in contempte, if it were vsed often. These reasons are faire and freshe, but this is a mysterie, and a practise of Antichrist. For by this meanes haue they shut out the faithful people of God, & made them negligent & careless for the receiuing of the Lordes supper: they abused the Church of the liuing God: they turned the remembrance of the death of Christ into a Maygame: they made the people commit horrible and open idolatrie, to worshippe the creature in steade of the creator, which is God blessed for euer.

Who woulde thinke there were anye euil in the keyes of the Churche? they are the expounding of the lawe, and the disclosing of the wil of God. They are the chiefest comforte of our conscience. But Antichrist shal take these keyes vnto hymselfe, and shal builde vp hys owne kingdome with them. He shal shut, that God hath opened. And shal open that god hath shut. This is also the mysterie of iniquitie.

Who would thinke there were any euil in godly prayers of the Churche? Christ sayeth
Mat.24. Watch and praye, for you knowe not in what houre, your maister wil come. And agayne,
Mat.6. Praye thou to thy father which is in secrete, & thy

thy father whiche ſeeth thee in ſecrete ſhal reward thee openly. And againe, Aske and yee ſhal receiue, ſeeke and yee ſhal finde: knocke and it ſhal bee opened vnto you. Saint Paule ſayth, Pray without ceaſing The Prophet Dauid ſaith, The Lorde is nigh vnto al them that cal vpon him, to al that cal vpon him faithfully. For the Lord wil heare the prayers of hys ſaints, and deliuer them when they cal vppon him. Theſe prayers ſhal Antichriſte take to worke his iniquitie. And vnder pretence of thē ſhal deuour widowes houſes: and ſhal make a net of them to fiſh and drag for al the riches of the world. This is alſo ỹ myſterie of iniquity. Mat. 7. 1. Theſſ. 5 Pſa. 145.

Who would thinke there were ſo greate euil in the doctrine of Purgatorie? What if one thought that hys father or friende dyed in ſome venial ſinne, and were chaſtiſed ſomewhile in Purgatorie fire, and that he mighte be relæued by prayers? for this ioly pretence, and imagination haue they thereof. What if one ſhoulde ſo thinke? what hurt were it? bycauſe thē this is the myſterie of al myſteries, & the ſecrete of al ſecretes. In this ſtandeth the countenaunce, and al the welfare of Antichriſte. Yée hathe impropryed the whole kyngdome of Purgatorie to hym ſelfe, and hathe made it more gaineful, than heauen and earth. There he ſelleth prayers:

there he maketh porte sale of bulles and pardons: there he selleth forgiuenesse of sinnes, a *culpa & pœna*. He selleth the mercies of God, the bloud of the martyrs, the workes of supererogation, the merites of his fratries, the blood of Christ. There he selleth paradise, deliuerance or assurance from hel, and entrance into heauen, he maketh marchandise of the soules of the people. This is the alonly mysterie aboue al other mysteries.

Who would thinke there were any euil in the name of the church? it is the witnesse bearer vnto the gospel. It is the pillar of truth. It is the spouse of Christ. Yet sayth Christ Antichrist shal come in my name. He shal seeme holy, he shal talke of the gospel, he shal carye the face of the churche, & deceyue manye. This is a mysterie.

Who would thinke it a matter of so great inconuenience, for a man to cal the Bishop of *Rome* the greatest Bishop, or, the chiefest Patriarke, and the highest iudge: and to say that al appeales lye vnto him? What hurte maye this be? it seemeth a smal matter, a matter of nothing. But it is a practise, it is a secrete, and a mysterie. Hence flowed al the streames of vanitie and presumption wherein he aduaunceth himselfe. Hence it is, that he sayeth, I am aboue kinges and Emperoures. I am aboue

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generall counsels. I am aboue the whole churche of Christ. I am aboue the Aungels of God. I haue power to commaunde & to countremaund them at my pleasure. I am the successour of Peter. I am the vicar of Christ. No man may iudge me what so euer I doe. I can not erre. Generall counsels might erre, the Apostles might erre: the Aungels of God might erre: but I can not erre. I haue the fulnesse of power. The whole worlde is my dioceese. Who so euer is saued, is vnder me. Who so euer is not vnder me is cursed of God. I am the lighte of the worlde. I can in a manner doe what soeuer God can do. Al these spæches are writtē, are printed, are published, and proclaimed abroade. This is a mysterie of iniquitie, this is a dæpe secrete. These are the veris wayes and steppes of Antichrist. God giue vs eyes to sæ them, and hartes that wé maye discerne them.

Paule dyd sée this mysterie working euē in that tyme hée liued. Iohn sayeth, Diotrephes loueth to haue the preeminence. To lift vp him selfe aboue his brethren, to be the head of the churche, and to beare a maistrie. So Paule espyed contentions in *Corinth*: Euerye one of you saith, I am Paules, and I am Apollos, and I am Cephas, and I am Christs. These were the beginnings of Antichrist. But Paule

Epi. 13. Ioh.

1. Cor. 2.

2. Cor. 4. sayeth, Wee preache not our selues, but Christ Iesus the Lord, and our selues your seruauntes for Iesus sake. So the true Disciples of Christ recken not themselues any thing, but the mẽbers one of an other, but the ministers by whom the people beléeue, but witnesses chosẽ before of God, but such as are commaunded to preache, but Gods labourers.

Nowe let vs consider these markes of Antichrist. Was there euer any, whych hath forbidden lawfull marriage? and accounted it a state of life which is vncleane, and not méete for his holinesse? and deceiued the world with counterfaits chastitie? the same is Antichrist. For Hierome telleth vs, Antichrist shall pretend chastitie, that he may deceiue many: and Paule calleth forbidding of Marriage, the doctrine of Diuels.

Was there euer any which hath shut forth the faithfull from the holy Communion, and hathe made them careless for the receyuing thereof? which hath defaced the sacrament, abused the churche of God, and caused the people to giue the honor of God vnto a creature? this is the working of the mysterie of iniquitie: hée is Antichriste.

Was there euer anie, which toke the keyes of the kingdome of heauen, and wrought to himselfe therewith a principalitie or kingdome

dome in earth? was there euer any which hath shut them out from the kingdome of God, to whom God hath opened it, and hathe sette free the consciences of those sinners whome God hath not losed? he is Antichrist.

Was there euer anie whiche beguiled the people, which deuoured widowes houses vnder colour of long praiers, and hath vsed them as a net to fishe for the treasures and riches of all the worlde? he is Antichrist.

Was there euer anie whiche solde bulles, and pardons, and forgiuenesse of sinnes, and the mercies of God, and the merites of men, and the bloud of the Martyres, and the passion of Christe the sonne of God? Was there euer any that solde Paradise, and Heauen, and made sale of the soules of the people, and al for money? the same is Antichrist.

Was there euer anie whiche came in the name of Christe, wyth the shewe of holinesse, with the countenaunce of the Churche, and hathe shewed himselfe in all his life and doctrine contrarie to Christe? he is Antichrist.

Was there euer anie whyche hath saide? I am aboue Kings and Emperoures, and the states of the worlde: I am aboue Counsels, I am aboue the whole Church of Christe, and

aboue

aboue the angels of God. No man may iudge me: I can not erre. Who so euer shal bee saued must be vnder me. If anye shal not obey mée, they are cursed before God: God and I haue one iudgement seate, we sit togither, I can do, what so euer God can doe. He that thus sayeth is Antichrist. The mysterie of iniquitie doeth worke alreadie, saith the Apostle. He shal not open him selfe. What so euer hée doeth, hée doth it in secrete. So shal he auaũce him selfe: so shal he speake greate thinges and blasphemies against the highest: so shal he preuayle and prosper: so shal hée darken the heauens, and drawe the thirde part of the starres after him: so shal he sit in the holy place, euen in the seate of God and al this shal he worke vnder pretence of humilitie, and shal cal him selfe the seruant of seruauntes.

Onely he which now withholdeth, shal let til he be taken out of the waye.

Nowe the Emperour holdeth the whole power and authoritie ouer the worlde: but it shal be taken away from him, and then shal Antichrist come, when al stoppes and lets shal be remoued. Who is he that doth stoppe him and let his comming? The Emperoure of *Rome*. So sayth Tertullian, so Augustine, Ambrose, and Chrysostome. Antichrist shal possesse a great parte of the Romaine Empyre: yet

yet ſo long as the Emperour ſhal ſtande and proſper, he wil not ſuffer any parte of his empire to be abated. So long as the Emperour ſhal be able to beare himſelfe, Antichriſte ſhal neuer be able to growe. But a time ſhal come when ỳ Empire of *Rome* ſhal be rent aſunder, then the authoritie of ỳ Emperor ſhal decay, thẽ Antichriſt ſhal gather ſtrẽgth, & ſhal place himſelf where ỳ Emperour was. A traitour cã not vſurpe the crowne ſo long as the righte king is able to ſtand and maintaine his ſtate. Antichriſt is a traitour. A traitour both to god and man. When the Emperour ſhal fal and decay, then hée ſhal riſe vp. When the Emperour becommeth weake, then he ſhal growe ſtrong. Therefore Paule ſayeth, Antichriſte ſhal not come yet, for the Emperour letteth him. The Emperour ſhalbe remoued, and thẽ ſhal Antichriſt come.

But before I procéede to ſay more of this diuiſion of the Empire. That we maye come to the bottome of this matter, & ſo ſée the meaning of this prophecie euidentlye layde open before vs, I wil ſhew more plainly, and particularly of Antichriſt, who he ſhal be. It is a hard and doubtful thing, as are al prophecies, but marke wel, that ſhal be ſpoken. I wyl ſpeake nothing without good warraunt and authoritie of the olde writers and fathers. I

wyl

wil tel you the conditions of Antichrist, and where hée shall dwell: that knowen, it shall be no harde matter to know the rest.

Who shal he be then, or of what conditiõ, that we may knowe him? Some haue said, hée shoulde be a Iewe of the tribe of Dan: some that Nero ỹ bloudie tyrant should rise againe and hée shoulde be Antichriste: some that hée should be a mightie persecutour, which should rage and range ouer the whole worlde, rase towers and castels, set on fire the Church and oratories, and kil whom so euer hée mæteth: Hyppolytus sayeth he shal be begotten by the Diuel, and himselfe shal be a diuel. These deuises were imagined and written many hundred yeares sithence, as euerie body were best able to deuise. But these are fables, and haue no grounde. To say the trueth, Antichrist shal neither bée a Iew, nor Nero, nor one begotten by the Diuel. Ye shal be a Christian, hée shal bée a Bishoppe, and a holye father, and a Bishop of greate shewe and countenaunce in the worlde. Marke, he shal not be a King, nor an Emperour, nor a tyrante, nor a temporal Prince, but a Bishop.

But how may this be knowen, that wée may be certaine of it? For you wil charge my sayings with partialitie, as if what should bée spoken by mée, might procéde of displeasure and

and malice. Who thē hath ſo ſpoken or written, that we may beleeue him? Heare Gregorie himſelfe a Biſhoppe of *Rome*, what he recorded of this matter wel nighe a thouſande yeares agoe. *Rex ſuperbiæ propè eſt, & quod dici nefas eſt, ſacerdotum eſt præparatus exercitus.* The king of pride (that is, Antichriſte) is euen at hande, and an armie of prieſtes is prepared: which is a wicked, or horrible thing to be ſpoken. Loe, both the king, which is Antichriſte: and his garde to waite vpon him: a companie of prieſtes and clearkes: of Monkes and Fryers to attend vpon him. And vpon whom ſhal an armie of prieſtes attende, but vpon a Biſhop? *Greg. lib. 4. Epiſt. 38.*

If you ſaye, this is no plaine proofe, but forced, and wreaſted, becauſe he nameth not a Biſhop but a king of pride: heare hym againe, *Fidenter dico, quod quiſquis ſe vniuerſalem ſacerdotem vocat, vel vocari deſiderat, in elatione ſua Antichriſtum præcurrit.* I ſpeake it boldlye, whoſoeuer either calleth himſelfe the vniuerſal prieſt, or deſireth ſo to bee called (as doeth the Pope) in the pride of his hart he is the forerunner of Antichriſt. *Greg. lib. 6. Epiſt. 30.* In this place, he doeth not only tel vs, Antichriſt ſhal be a Biſhoppe, but alſo what maner of Biſhoppe. He ſhal be a Biſhop, & that Biſhop, which ſhal claime vniuerſal authoritie. Such a Biſhop as ſhal ſaye,

It is of the necessitie of saluation, that euerie soule be subiect to mee. Which shal saye, it is plaine, that the church is one, because in the vniuersal church, there is one supreme heade, that is, the Pope.

Oraculorum. cap.8. Sybilla sayeth, this king, shal bée πολιόκρανος, that is: shal haue a white heade: and shal bée called by a name muche like to Pontus. In whiche two markes of his heade and name, whom can we finde but a Bishoppe? Who weareth solemnelye a white myter of siluer, and adourned with pretious stones, and in Latine is named *pontifex*. Againe, Ioachimus Abbas saieth, hée shal exalte him selfe aboue al that is called God: for he onely shal bée called holy Lord, and most holye Pope. So that for our direction, we heare not only of a King of pride, and his garde of priestes: but wée are learned that this king shal haue a white head and a name much like *pontus*, that is, shal bée *pontifex* a Bishoppe. Gregorie moreouer hathe sayde he shal cal himselfe, or desire to be called an vniuersal priestе: and Ioachimus an Abbot hath tolde vs, Antichrist shal be called, holy Lord, and most holy Pope.

But where shal Antichrist be resident? In what place shal we séeke him? for, if wée looke for him in one place, and he be in an other, we shal not finde him. Where then is

hée

he ſtalled, in what citie? in what Church? ſome ſay, in *Babylon*, ſome in *Syria*, ſome in *Chaldea*, ſome in *Hieruſalem* vppon mounte *Sion*, ſome in one place, ſome in an other. Theſe are but geſſes, and beare no weight. Paule telleth vs, he ſhal creepe into the Empire of *Rome*. So ſayth the Apoſtle, and ſo the fathers. The empire ſhal be made waſte, and then Antichriſt ſhal come, and inuade the Churche. But the Empyre was great and wide, it reached ouer a great part of the worlde. It did containe *England, Fraunce, Spaine Germanie, Poland, Denmarke, Italie, Illyricum, Macedonia, Thracia, Græcia Aſia, Armenia, Aegypt, Mauritania,* & the reſt of *Affrica*. Al theſe were parts of the empire of *Rome* In what parte, or in what Citie, or in what Church of al theſe ſhal he ſit?

Saint Iohn ſayeth, The ſeauen heades, are ſeauen mountaines on which the woman ſitteth. Antichriſt ſhal ſit in a Citie built vppon ſeauen hilles. Where ſhal we finde ſuch a Citie in the whole worlde? is it *Hieruſalem*, or *Athens*, or *Conſtantinople*, or *Antioche*? Where we finde a Citie ſo builte, that Citie is the place of Antichriſte. There is none but one. The ſpirite of God can not lye. But which is that one? al writers as wel olde as new, cal that Citie *Rome*. *Rome* is builte vppon ſeauen hilles. They be yet ſtanding. The names of Reuel. 17.

the hils are knowen to be theſe, *Palatinus, Quirinalis, Auentinus, Cælius, Viminalis, Exquilius, Ianicularis.* The Poet ſpeaking of this Citie ſayth, *Septemque vna ſibi muro circundedit arces.* And this one Citie hathe compaſſed in to it ſelfe with a wal ſeauen high places. Therfore Plutarch calleth it ἑπτάλοφος, of ſeauẽ hils. They haue vſed in *Rome*, in theyr general proceſſions in gang wæke to go to theſe ſeauen hils, and to doe ſome ſolemne pẽce of ſeruice at euerie of them. *Rome* is the citie of ſeuen heads. *Rome* is the Citie builte vppon ſeauen hils: therefore the citie whiche Iohn deſcribeth: and therefore it is the tabernacle, and ſtal in which Antichriſt ſhal ſit.

Syb. oracul. cap. 8.

Sybilla wrote two thouſande yeares ſithence, That the greateſt terrour and furie of his empire, and the greateſt woe that he ſhal worke, ſhal bee by the bankes of *Tyber*. And who is there that hath hearde any thing of the ſituation of *Rome*, that doeth not knowe it is builte on the bankes of *Tyber*? Ireneus: who liued wel nære fiftæne hundred yeares agoe, ſayeth the name of Antichriſt, expreſſed by that number ſhal be Latinus, that is, he ſhal ſit in a citie called *Latium* that is *Rome*. Ioachimus Abbas ſaith, *Antichriſtus iam pridẽ natus eſt Romæ, & altius extolletur in ſede Apoſtolica.* Antichriſt is long ſince borne in *Rome*, and

Iren. lib. 5. cap. vltimo.

yet

yet ſhal bee aduaunced higher in the Apoſtolique ſee. Bernarde ſaith, *Beſtia illa de Apocalipſi, cui datum eſt os loquens blaſphemias, et bellum gerere cum ſanctis, Petri cathedram occupat, tanquam leo paratus ad prædam.* The beaſte, that is ſpoken of in the booke of Reuelations, vnto which beaſte is giuen a mouth to ſpeake blaſphemies, and to kepe warre againſt the ſaints of God, is now gotten into Peters chaire, as a Lion prepared to his praie. Theſe wordes are cleare as the ſunne beames. Bern. epiſt. 125.

Saint Iohn ſayeth, Antichriſt ſhal ſitte in a Citie builte vpon ſeauen hils. That citie is the citie of *Rome*. Dame Sybilla ſayeth, his greateſt worke ſhal be by the banks of *Tyber*. That citie ſo built, is the Citie of *Rome*. Ireneus ſayeth, the name of Antichriſt ſhal be Latinus: this name belongeth to the Biſhoppe of *Rome*: Bernard ſaieth, the beaſt that is ſpoken off in the Reuelation, is gotten into Peters chaire. Iohn liued 1560. yeares ſince. Sybilla 2000: Ireneus about 1500: Ioachimus Abbas 700: Bernarde liued about foure hundred yeares ſithence, and by the teſtimonie of al theſe, Antichriſt ſhalbe a Biſhop and placed at *Rome*.

You maruayle at this, how it ſhould bee poſſible ỹ Antichriſt ſhould ſit in Peters chaire, you heare who hath ſaid it: and no wonder at al,

for he shal sit in the place of God, in the holye place, in the Church of Christ. So doth Augustine gather vpon the Apostles wordes: *Non enim templum alicuius idoli, aut dæmonis, templum dei Apostolus diceret.* For the temple of an Idol, or of a Diuel, the Apostle would neuer cal the temple of God. And Hierome saith, *Antichristus sedebit in templo dei, vel Hierosolymis (vt quidam putant) vel in Ecclesia (vt verius arbitramur) ostendens se tanquam ipse sit Christus & filius dei.* Antichrist shal sit in the temple of God, either at *Hierusalem* (as some imagine) or in the Church (as we more truely thinke) shewing himselfe as if he were Christ, and the sonne of God. Againe he sayth of him, Antichrist shal treade vnder his feete al approued and true religion. And Saint Hillarie sayth, *Anne ambiguum est Antichristum in ijs esse sessurum.* Is there anye doubte but Antichriste shal sit in the same houses? He shal sit in those houses & buildings, with whiche you are in loue, and which you honour. And againe hée sayeth: *Sub specie euangelicæ prædicationis Christo contrarius erit: vt dominus noster Iesus Christus denegetur, quum prædicari creditur.* He shal be cõtrarie to Christe, vnder the colour of preaching the Gospel: so that our Lord Iesus Christ shal then be denied, when a man would thinke he is preached. Thus we haue séene who shal

De ciuit. dei li. 20. ca. 19.

Ad Algasiã. Hieron. Quæst. 11.

Ibid.

Hil. contra Auxẽtium.

Ibid.

be

bée Antichriſt, and in what Church he ſhal be: that he ſhal be a Biſhop, and ſhal bee ſtalled or placed in *Rome*.

Nowe to returne againe to the wordes of the Apoſtle, Onelye hee whyche nowe letteth, ſhal lette til hee bee taken away.

Nowe the Emperour hath the rule ouer the world. Let him kéepe it. There ſhal a time come when he ſhal loſe his poſſeſſions: then Antichriſt ſhal appeare. When the Empire ſhal be diſmembred, and the kingdomes belonging to him ſhal depart from him, then ſhal be the comming of Antichriſt. Who wil looke into the ſtorie of things and times paſte, ſhal perceiue the meaning of the Apoſtle: and how the empire of *Rome*, being ſo great, is conſumed and brought to nothing: and in what ſorte Antichriſte, which was once ſo poore and ſimple, ſo little regarded and obſcure, mighte growe to bée ſo great, and auaunce himſelfe aboue kings and princes. The impouerißhing of the one was the enrychyng of the other.

I tolde you that the Empyre of *Rome* contayned ſometimes a great parte of the world, as *Englande, Fraunce, Spayne, Germanie, &c.* Where is *Englande* nowe? it is deuided from, and is no part of the Empire. Where

is *Fraunce, Spaine, Italie, Illyricum?* Where is *Rome* it selfe: they are taken away from it, and are nowe no parte of the Empire. Where is *Macedonia, Thracia Græcia, Asia, Armenia, &c.* We can not thinke of them, but wyth heauinesse. They be nowe vnder the Turke: they are taken away, and are no parte of the Empire. What is become of the great countenaunce whiche the Emperour had in al the worlde? hée is now in comparison no bodye. What part of al the Empire is left vnto him? not one. He hath not lefte him one citie, or towne. What is become of al whiche did belong to him? they are dissolued, taken from hym, and his estate is broughte to nothing.

In the meane while Antichrist encreased, and grewe to wealth by spoyle of the empyre. The Bishoppe of *Rome* hathe at this daye manye Countries and Lordshippes. Where Peter had none. Howe then came he by them? by the spoyle of the Empyre. He hath the title of *Forum Iulium.* Where hath he it, but of the spoyle of the Empire? where hath hée so manye countries beginning at Luke and onward to the Alpes but by the spoyle of the Empyre? He hath *Rauenna, forum Sempronij, Beneuentum* and *Spoletum.* Al these he hath by the spoyle of

the

the Empire. He claymeth the kingdome of *Naples*, and of *Sicile*, hée is the Lorde Paramounte. King Phillip is his vaſſal and payeth him tribute. He hath *Rome* it ſelfe. It dyd belong vnto the Emperour. Howe grewe it to the Biſhoppe? whence hathe hée it? by the ſpoyle of the Empire. Wée ſée then, that the Emperour is abated: that the Biſhop is encreaſed, and ſo encreaſed, that he hathe made the Emperour to bée his man, to beare hys trayn, to wait vpon him, to knéele downe, and to kiſſe his foote. Thys coulde he neuer bring to paſſe, whiles the Empyre ſtode whole, and the Emperour was able to make his parte good. But theſe things were done that it might bée fulfilled, whyche was ſpoken, The kings of the earth ſhal giue their ſtrength, and power to the beaſte, &c. That they may agree togither, and giue their kingdome vnto the beaſte, vntil the wordes of God bee fulfilled. Who that beaſte ſhal bée, Auguſtine wryting vppon the Pſalmes verye wel declareth, *Ita traditur de Antichriſto, quod omnes reges ſuperaturus ſit, & ſolus regnum obtenturus.* Thus it is written of Antichriſte, that hee ſhal conquere al Kinges, and obtayne the kingdome hym ſelfe alone.

Reue. 17.

Aug. in Pſa. 9.

and who it is vnto whome the kinges of the earth haue giuen their kingdome: and which doth obtaine the kingdome himſelfe alone, if any man doubte, let him be aduiſed by theſe ſayings of them, which knewe it wel, & were not enemies to the biſhoprycke of *Rome*. *Iohan. de parisijs* ſaith, Some thinke that by reaſon of this donation (of Cõſtantine) the Pope is the Emperour, and the Lorde of the worlde: and that hereby he hath power both to ſet vp, and alſo to put downe kings, as an Emperour. And if this bée too little, to ſay thus vpõ hearſay, the ſame ſaith further plainely, *Omnis poteſtas ſæcularis immediatè data eſt Papæ*. Al manner tẽporal power was giuẽ immediatly vnto the Pope. What other thing is it that Innocẽtius ſayeth? The Emperour holdeth his empire of the Pope: and therefore he is bound to ſweare homage and fealtie to the Pope, as the vaſſal is bounde to his Lorde. In this righte Pope Adrian ſayde, Beholde it is in our hande to beſtowe the empire vpon whom we liſte. Were not the ſtate of the empire now decayed: were not the prophecie of the Apoſtle now fulfilled: were not the Emperour (how ſoeuer hæ haue in a myſterie a bare name left) taken away, as wel in reſpect of the coũtryes whiche he did holde, as of the authoritie, the rule, and power whiche he had ouer the worlde: theſe proude

Iohan. de Pariſ. de poteſtat. regia. ca. 22.

proude ſpæches coulde neuer haue bene ſuffered.

Now then ſæing the empire is ſo decayed, and abaſed, and the Biſhop of *Rome* ſo highlye aduaunced into his ſeate and authoritie (ſo highly I ſay) that ſome are bolde to ſaye, The Pope hath the princehoode of al the whole worlde, and, The Pope is king of kinges, and Lord of Lords: Let Gregorie, who hath otherwhere giuẽ great light to this prophecy, ſhewꝭ vs hereby alſo to knowe who is Antichriſte. He ſayth, *Antichriſtus veniens ipſas etiam ſummas huius ſæculi poteſtates obtinebit.* Antichriſte when he ſhal come, ſhal conquer the higheſt eſtates, and powers of this world. *Greg. lib. 33. ca. 22. in Iob.*

This whole matter is alſo expreſſed in the ſeuenth of Daniel. The fourth beaſt was fearful, and terrible, and very ſtrong, it had greate yron tæth: it deuoured and brake in pæces, and ſtamped the reſidue vnder his fæte: and it was vnlike to the beaſtes that were before it: for it had ten hornes. And beholde, there came vp among them an other little horne, which had eyes like a man, and a mouth ſpeaking preſumptuous things. This beaſt is the empire of *Rome*, the greateſt empire that euer was. It was deuided into tenne, or, into ſundrie kingdomes, as I ſhewed you, and as we ſæ this day. The little horne is Antichriſt. Dan. 7.

The Empire shal be deuided and weakened,
Dan.7. thē Antichrist shal come. He shal speak words
against the most high, and shal consume the
Saints of the most high, and think that he may
chaunge times and lawes, and they shal be gi-
uen into his hand. Daniel sayth he shal speake
wordes against the most high, and shal thinke
he may chaunge times and lawes, and they
shal be giuen into his hand. Wherein he she-
weth not onelye the pride and presumption of
Antichrist, but that he shal also preuayle for a
time. Such a one there hath bene, & yet is. He
blasphemeth god, murdereth the saynts, hath
chaunged times and lawes, the lawes of god,
and the lawes of nature. He is Antichrist.

To make an end of this part for knowledge
of Antichrist, who he shal be, in what place he
shal dwel, and of that which should let his cō-
ming: let vs remember he shal be no Iew nor
heathen, but a christian, and no king or tem-
poral wight, but a bishop, an vniuersal priest,
and most holy Pope. As Hierome vppon the
wordes of the prophet, *O pastor & Idolum, &c.*
Hieron.in 11. Zachar. O idol sheapheard, that, &c. sayth, *Pastor stul-
tus & imperitus haud dubitem quin sit Antichri-
stus, qui in consummatione mundi dicitur esse ven-
turus*, I doubt nothing but that this fooliſh &
vnskilful sheaphearde is Antichriste, whiche
should come towards the ende of the worlde.

And

And farther ſayth: *Tam ſceleratus eſt paſtor vt non idolorum cultor ſed ipſe idolum nominetur: dū ſe appellat deum & vult ab omnibus adorari.* This ſheapheard is ſo wicked that he is not called a worſhipper of idols, but an idol it ſelf: becauſe he calleth himſelfe God, & wilbe worſhipped of al men. *Ibid.*

Let vs remember we may not ſæke him in the ſtræetes, or in market places, or in woodes, or in the wilderneſſe: but in the temple of god. There ſhal he ſit, and holde the ſterne, & deuiſe lawes & canons: and ſhal rule the hartes and conſciences of the people: there ſhal he ſhewe his power, and put on him the cloake of ſimplicitie, and of truth, and of holineſſe.

S. Auguſtine ſayth, Antichriſt ſhal not only ſit in the church of god, but alſo ſhal ſhew himſelfe in outward appearaunce, as if he himſelf were the Churche it ſelfe. *Non in templo Dei, ſed, in templum dei ſedeat: tanquam ipſe ſit templum dei, quod eſt eccleſia.* Not, that he ſitteth in the temple of God, but he ſitteth as the temple of God, as if he himſelf were the temple of God, which is the church. Let vs remember what ſhal let his cõming, euẽ the ſafetie of the Emperor, & his cõtinuaunce in that ful power and eſtate wherein he then was. The decaye of the Empire ſhal make way for Antichriſt. If therefore it be weakened and hath bene *De ciuit. dei li. 20. ca. 19.*

weakened

weakened any time sithence, if the kingdoms of the worlde be deuided from it: that is an euident token that the comming of Antichrist is not stopped, but he hath come and shewed himself, and by little and little euer since such decay of the empyre, hath enlarged himselfe and established his power ouer al countries and nations, as Chrisostome sayth: *Donec illius imperij timor fuerit. &c.* As long as the Empire shal be had in awe, no man shal straightway submit himselfe to Antichriste: but after that the Empire shal be dissolued, Antichriste shal inuade the state of the Empire standing voyde: and shal labour to pul vnto himselfe the empire both of man and God.

Chriso. hom. 4. in. 2. 2. Thess.

V. 8. And then shal that wicked man be vttered, whome the Lorde shal consume with the spirite of his mouth, and shal destroy him with the appearaunce of his comming.

Antichrist shal be opened by little and little. Al his deuises and practises shal be disclosed: that they may appeare and be seene of the world. He is in this place called ὁ ἄνομος, a man without order. This is another peculiar note of Antichrist. He shal seeke to be free, and go at libertie: he shal be tied to no law, neyther of God, nor of man. Let vs once againe looke into the state of the Churche of *Rome* to seeke out this lawlesse man. There he sitteth, that saith,

I can-

I cannot erre. Why is it ſayde, *Papa ſolutus eſt omni lege humana.* The Pope is exempted from al law of man? And agayne, why muſt we expounde any fact of the holy father for the beſt: and, if it be theft, or any other thing, that of it ſelfe is euil (as adulterie or fornication) we muſt thinke it is done by the ſecrete inſpiration of God. Agayne why ſay they, the doings of the Pope are excuſed, as Sampſons murders: as the *Iewes* robberies: and as the adulteries of Iacob. And agayne, why ſaye they? Neither al the cleargy, nor al the whole world may either iudge or depoſe the Pope: but becauſe he is lawleſſe.

Extra de cõſtit. licet. *9. qu. 3. cũct.* *Io. de pariſiis, de pot. reg. & papali.* *Diſt 40. non nos: in gloſa.* *Pet. de palude de pot. Pp. Art. 4.*

Why is it ſayd, *In ijs quæ vult eſt ſei pro ratione voluntas, nec eſt qui dicat illi, domine cur ita facis?* In ſuch thinges as he willeth, his wil ſtandeth in ſteede of reaſon, neither may any man ſay vnto him, O ſyr, why doe ye this? but, becauſe he is lawleſſe. Why is it ſayd of him, although al the world would iudge in any matter agaynſt the Pope, yet it ſeemeth we ought to ſtande to the iudgement of the Pope. For he ſeemeth to haue al lawes in the cheſt of his boſome, but becauſe he is ὁ ἄνομος that lawleſſe man? Why is it, notwithſtanding the Pope draw innumerable companies of people by heapes with him into hel, that yet no mortal man may once dare reproue him, but becauſe he

Extra de trãſlat. Epiſc. quanto in gla. *Diſtinct. 40. ſi Papa. in gloſa.* *Ibid.*

he is that lawleſſe man?

De tranſl. Epiſc. ca. quanto, gloſa. iii. 7.

Why is it ſayd, *Papa etiam rerum naturã immutat, ſubſtantialia alicuius rei applicando alteri & de nihilo poteſt facere aliquid, & ſententiam quæ nulla eſt aliquam facere. Ille enim poteſt ſupra ius diſpenſare, & de iniuſtitia facere iuſtitiam corrigendo iura & mutando.* The Pope maye alſo change the very nature of things, in applying the ſubſtantial parts of one thing to another: and of nothing can make ſomething: and of no ſentence, may make a ſentence: for he may diſpenſe aboue the lawe, and of wrong maye make righte, by correcting and chaunging the lawes. One Zabarella ſayth, they perſwaded the biſhops, that they might do al things: and therefore whatſoeuer they liſted, yea ſuch things as are not lawful. How could this haue bene wrought, but that the ſcriptures ſhould be fulfilled? This is he whome Paule deſcribeth, that wicked lawleſſe mã. Thus he reigneth and ruleth without lawe, without reaſon, without feare of God, without regard of man. He is exempted from al lawe, and his worde is lawe to binde al the worlde. This is Antichriſt. This is he of whõ Daniel prophecied, He ſhal think he may chaunge lawes and times. The times of nature & the lawes which God himſelfe hath ordained: this is he which hath caried himſelfe ſo long time vnder the co-

Dan. 7.

loure

lour of holineſſe: this is he, which hath beguiled and blinded the eyes of the world.

But bleſſed be the name of our God, which is the God of truth, and the God of lights: his tyrannie and trecherie is now reuealed, and therefore not regarded. Oh what mountaines of money made he ſometimes of pardons. His pardons were reputed the only ſafety, and cõforte of mens ſoules. He was not reckoned a chriſtian whoſoeuer ſought them not. No man might lacke them: neyther in his life, nor after his death. But where are they nowe? what is become of them? who buieth thẽ? who regardeth the hauing of thẽ? who repoſeth his truſt in them? children make ſport of them, and play with them in the ſtrætes. They ſée the filth of them, and the follie, and abhorre them. Howe commeth this ſo to paſſe? The man of ſinne is reuealed.

What a kingdome made he of purgatorie? he ſhut out thẽce whom he liſted: and releaſed ſuch as were there at his pleaſure. He claimed power ouer the quick & dead: he ſold ỳ yeares, the daies, and the moneths by roũd reckoning, a hundred, fiue hundred, and a thouſand, and thouſand thouſands yeares of pardon. Of whiche follye his owne Canoniſtes were aſhamed. One of them ſayth, *Nã quod dicitur Petro, tibi dabo claues, &c.* Touching that Chriſte

Io. Maior in 4. ſenſent. diſt. 20. qu. 2.

layde

sayde vnto Peter, Vnto thee wil I giue the keies, &c. We must vnderstand this authority with a corne of salt (otherwise it may be vnsauerie). Therefore certaine of the Popes pardons that promise twentie thousand yeres, are foolish and superstitious.

This was not giuen for nothing, but solde for money. Who had ought to giue, had spædy dispatche: but poore soules that had nothing, or no friendes to pay for them, shoulde lie stil. This was a wealthie kingdome. But now where is purgatorie? who regardeth it? Who careth for it? children scorne it in their strætes, and knowe it is a fable. Howe commeth this so to passe? the wicked, or lawlesse mã is reuealed.

He was able to rule the whole world with a becke. His word stode as the worde of God: no prince nor Emperour durst withstand it. It was thoughte impossible that he shoulde erre. But now the worlde sæth, his worde is deceiueable and vayne: he erreth, and hath liued in great errour. Now few men wil beléeue him: no Prince wil trust his word: howsoeuer they (whose eyes God hath not yet opened to sée the truth) trust him in religion, in worldly matters they wil not trust him. How commeth this so to passe? the man of sinne is reuealed.

What

What ſhal I ſay more? beholde round about the world al places, and euen *Rome* it ſelfe. The poore maſſing prieſt ſtandeth a colde, and can get no hyre: the Popes Palles lie a rotting: his Bulles goe a begging: his wares ſtande vpon his hande: no wiſe man wil buy them. Why? how commeth this ſo to paſſe? The man of ſinne is reuealed, al his deceyte and trecherie is reuealed.

The Pope ſtirreth, and ſtriueth at this day al that he can. He excommunicateth, & curſeth: he ſendeth out his bulles: he bloweth vp ſeditions: he bꝛæedeth treaſons: he raiſeth ſubiectes agaynſt their princes: he ſetteth Princes vpõ their ſubiects: he impriſoneth, and murdereth the ſaints of God: he ſhaketh and enflameth the whole world in his quarrels. But al in vayne. Why ſo? how commeth this to paſſe? there is no counſayle, no wyſedome, no fire, no ſworde, that ſhal preuayle agaynſte the Lorde. The man of ſinne, and his errours are reuealed. Men ſée and know, and deteſt the blindneſſe wherein they were lead: the people forſake him ouer and ouer the world.

Whome the Lorde ſhal conſume with the ſpirite of his mouth, and ſhal aboliſh with the brightneſſe of his comming.

9. Euen him whoſe comming is by the effe-

ctual working of Satan, with al power and signes, and lying wonders.

10. And in al deceiueableness of vnrighteousness, among them that perish, because that they receiued not the word of the truth, that they may be saued.

By ỹ order of the Apostles words I should now speake of ỹ ouerthrow of Antichrist: how and by what power he shal be confounded. But, because the two verses next following, speake yet of the state of Antichrist, by whose meanes he shal come: and of what countenaunce he shal be: and with whome hée shall prevaile: it shal be good we consider these things first, and then shew how he shal be destroyed.

When Christ came into the world, he came in the name of his father, to saue ỹ lost shéepe of the house of Israel, and to gather the flocke that was scattered. Antichrist shal come in the name of the Diuel, to scatter and dispersse, and consume the flocke of Gods shéepe. His comming shal be by the effectual working of Satan. And what or who is Satan? hée hath bene a murderer from the beginning: thorowe his enuie came death into the world: he is the prince of this world: the prince of darkenesse: the father of lies: the spirite of pryde: which hath sayde, I wil

ascend

aſcende aboue the height of the cloudes, and I wil be like the moſt high. He ſhal worke and inflame the hart of Antichriſt, and fil it with his ſpirite, and wickednesse, and ſhal make him the man of ſinne, and the ſonne of perditi-on, ful of vanitie, and of pryde, and of vngod-lineſſe, that he may mocke the world, & blinde the harts of the people.

His comming ſhal be by the working of Satã: yet he ſhal make ſhew as if he came in the name of Chriſt. He ſhal come with father-ly lookes, with holy countenance, and ſhal ſet himſelfe in the holy place: but his whole ende-uour ſhal be to deface the kingdome of Chriſt. Which he ſhal practiſe to do, not by ỹ leading of any Angel or Archangel, or by the power of god, but by the effectual working of Satan. He ſhal alleage the doctours and fathers: hée ſhal alleage Peter and Paule, the holy Apoſtles of Chriſt: he ſhal alleage Chriſt, & God himſelf, as though his doings were warranted by thẽ: he ſhal ſay, I am the buttreſſe and pillar of the church, my word is the worde of God: he ſhal ſet vp maſſes and ſacrifices of his own: he ſhal take away the word of God: he ſhal teach the people to giue diuine honour to a weake crea-ture.

But S. Paule in this plaine diſcloſeth him, and his doings, and laieth them open to the eyes of

the faithful. He worketh not the worke of an euangelist as did Peter or other the Apostles, he taketh not power and authoritie eyther of God or of Christ: but his comming is by the operation of Satan. Therefore he forshewеth, Antichrist shal commaund to abstayne from meates. He shal say, touche not, taste not. He shal also forbid to marie. He shal say, mariage is vnholy, and vnlawful, not conuenient, nor méete for holy profession. Who would not thinke it a holy thing to abstaine frō meates, and to chastise the body? who would not think it a holy thing, to abstaine from mariage, & to thinke of those things which belong to God? seeing holinesse and deuotion are a pleasaunt sacrifice to God. But yet it is not al so. Some shal speake lies through hipocrisie, forbidding
1im.4. to marrie, and commaūding to abstaine from meates. They shal depart from the fayth, and giue heede to the spirites of errour, and doctrines of diuels. He saith, it is the diuels Gospel. They are canons and rules of Antichrist. Satan shal enstruct him, Satan shal be the author and founder of that religion.

With al power, and signes, and lying wonders, and in al deceiuеableneſſe of vnrighteousnesse. He shal neede to be of great power and force that shal incounter with god. Therfore the Apostle saith, he shal come with miracles

rles and deuiſes of Satan. Chriſt foretold that
falſe Chriſts ſhal riſe, and falſe prophets, and Mark.13.
ſhal ſhewe ſignes and wonders, to deceiue if it
were poſſible the very elect. **Againe, he ſayth,** Mat.7.
Many wil ſay to me in that day, Lorde Lorde,
haue we not in thy name prophecied? and by
thy name caſt out diuels? and by thy name
done many great workes? and then wil I pro-
feſſe to them, I neuer knew you, departe from
me ye that worke iniquitie. **Theſe things ſhal**
Satan bring to paſſe vnder my name.

The Apoſtles wrought miracles, thereby
to confirme the Goſpel which they preached.
As the Euãgeliſt writeth, The Lord wrought Mark.16.
with them, & confirmed the word with ſigns
that followed. **And as the Apoſtle,** Saluation Heb.2.
at the firſt began to be preached by the Lord,
and was cõfirmed vnto vs, by them that heard
him, God bearing witneſſe therto, with ſignes
& wonders, & with diuers miracles, and giftes
of the holy ghoſt, according to his wil. **So ſhal**
Antichriſt worke miracles to ouerthrowe the
goſpel. As Iannes and Iambres withſtood Mo- 2.Tim.3.
ſes: ſo do theſe alſo reſiſt the truth, mẽ of cor-
rupt mindes, reprobate concerning the fayth.
But they ſhal preuaile no lõger, for their mad-
nes ſhal be knowen to al mẽ, as theirs alſo was.

Aaron caſt forth his rod before Pharao **and** Exod.7.
his ſeruauntes, and it was turned into a ſer-

the faithful. He worketh not the worke of an euangelist as did Peter or other the Apostles, he taketh not power and authoritie eyther of God or of Christ: but his comming is by the operation of Satan. Therefore he forsheweth, Antichrist shal commaund to abstayne from meates. He shal say, touche not, taste not. He shal also forbid to marie. He shal say, mariage is vnholy, and vnlawful, not conuenient, nor méete for holy profession. Who would not thinke it a holy thing to abstaine frō meates, and to chastise the body? who would not think it a holy thing, to abstaine from mariage, & to thinke of those things which belong to God? seeing holinesse and deuotion are a pleasaunt sacrifice to God. But yet it is not al so. Some shal speake lies through hipocrisie, forbidding
1im.4. to marrie, and commaūding to abstaine from meates. They shal depart from the fayth, and giue heede to the spirites of errour, and doctrines of diuels. He saith, it is the diuels Gospel. They are canons and rules of Antichrist. Satan shal enstruct him, Satan shal be the author and founder of that religion.

With al power, and signes, and lying wonders, and in al deceiueablenesse of vnrighteousnesse. He shal neede to be of great power and force that shal incounter with god. Therfore the Apostle saith, he shal come with miracles

rles and deuiſes of Satan. Chriſt foretold that
falſe Chriſts ſhal riſe, and falſe prophets, and Mark.13.
ſhal ſhewe ſignes and wonders, to deceiue if it
were poſſible the very elect. **Againe, he ſayth,** Mat.7.
Many wil ſay to me in that day, Lorde Lorde,
haue we not in thy name prophecied? and by
thy name caſt out diuels? and by thy name
done many great workes? and then wil I pro-
feſſe to them, I neuer knew you, departe from
me ye that worke iniquitie. **Theſe thinges ſhal**
Satan bring to paſſe vnder my name.

The Apoſtles wrought miracles, thereby
to confirme the Goſpel which they preached.
As the Euãgeliſt writeth, The Lord wrought Mark.16.
with them, & confirmed the word with ſigns
that followed. **And as the Apoſtle,** Saluation Heb.2.
at the firſt began to be preached by the Lord,
and was cõfirmed vnto vs, by them that heard
him, God bearing witneſſe therto, with ſignes
& wonders, & with diuers miracles, and giftes
of the holy ghoſt, according to his wil. **So ſhal**
Antichriſt worke miracles to ouerthrowe the
goſpel. As Iannes and Iambres withſtood Mo- 2.Tim.3.
ſes: ſo do theſe alſo reſiſt the truth, mẽ of cor-
rupt mindes, reprobate concerning the fayth.
But they ſhal preuaile no lõger, for their mad-
nes ſhal be knowen to al mẽ, as theirs alſo was.

Aaron caſt forth his rod before Pharao **and** Exod.7.
his ſeruauntes, and it was turned into a ſer-

pente. And the charmers of *Aegipt* did in like maner with their enchauntments. Aaron smote the water, and al the water that was in the riuer, was turned into blod. And the enchaunters of *Aegipt* did likewise with their
Exod. 8. sorceries. And as Aaron caused Frogges to come and couer the lande, so the sorcerers did
VVis. 17. likewise with their sorceries. But the illusions of the magical artes came to naught (saith Salomon) and it was a most shameful reproch for boasting their knowledge. So shal Antichrist come in working signes and lying wonders, as did Iannes and Iambres to deface the Gospel and glory of God.

It is not sayd, he shal worke wonders, but false lying wonders. But howe canne his myracles bee false? If false, howe be they miracles? If myracles, howe be they false? They shal be false after two sortes: some are called false miracles, because they seeme to bee miracles, and are not. Some are called false miracles, because they be vsed fally to maintaine his falshod.

Of the first sorte of false miracles, we haue seene an infinite number in the dayes of oure fathers in the kingdome of Antichrist. Then was there appearaunce of spirites, and vysions of Angels, our Ladye came swimming downe from heauē, poore soules came crēping

and

and crying out of purgatorie, & ietted abroad, and kept ſtations, caſting flakes of fire, and beſet high wayes, and bemoned their cales, the paynes & tormentes were ſo bitter. They ſought for helpe, & cryed for good prayers, they cried for Diriges, they cried for Maſſes of *Requiè*, for maſſes of *Scala cæli*, for trêtals of maſſes. Hereof grew porteſale of pardons, and hereof grewe the prouince of purgatorie, the moſt gainful countrey, that euer was vnder the citie of *Rome*.

But theſe miracles were no miracles at al. They were deuiſed by ſuttle barlets, and lazy lordaines for a purpoſe, to get money. Oftentimes the ſpirite hath bene taken and layde in the ſtockes: the Angel hath bene ſtripte: good Lady hath bene caught: the conueyaunce and the miracle hath appeared: the engines, and ſleights, and the cauſe, & the maner of the working hath bin confeſſed. In thoſe daies, Idols coulde goe on foote: Rodes coulde ſpeake: Belles could ring alone, Images could come downe and light their owne candels. Deade ſtockes coulde ſweat and beſtirre themſelues: they could turne their eyes: they coulde moue their handes: they could open their mouthes: they could ſet bones, and knit ſinewes: they coulde heale the ſicke, and rayſe vp the deade. Theſe miracles were conueiances and

suttleties & in dede no miracles. The trũkes by wiche they did speake, the stringes and wiers with which they moued their faces and hands: al the rest of their treacherie hath bene disclosed. These be the miracles of which Paul speaketh. Miracles in sight, but in dēd no miracles. The other sort of false miracles, is, whē such things as be in dēd wrought & done are vntruely applied by Antichriste to maintaine his falshod. God giueth recouery to the diseased: the deafe receiue their hearing: the blind receiue their sight. He asswageth ẏ tempestes, and stayeth the rage of fire, that it continue not. These things are done by the finger of God. Antichrist draweth vs frō so thinking of the mercie of God, and telleth vs we haue other friendes to whome we are beholding, which haue done so and so for vs. It was this saynt, sayth hee: it was that saynt, that toke pitie of your case, and wrought the remedy for you. It was Apollonia, it was Genoueta, it was Sitha, it was our Lady. Such a Saint is able to do much: such a Saint can worke myracles.

Hereof grew inuocation of Saints. Hereof it came to passe that ech Saint was assigned & allotted to his sũdry charge and seueral office apart: Saint Blase for the choaking. S. Roche, for the pestilence: Antonie, for the burning:

Valentine

Valentine, for ẏ falling ſickenes: Romane, for madnes: Apollonia, for ẏ toothach: Petronilla, for agues: and others, for other purpoſes. Wherein it was wiſely foreſeene, that they were ſo limitted and ordered, leaſte perhaps elſe any one might be ouer ſaucie, and incroch vpon, and trouble his fellowes. It was alſo foreſeene that al ſaintes ſhoulde not haue power to worke in al places. Some wrought at *Canterburie*, ſome at *Walſingham*, ſome at *Yorke*, ſome at *Buxton*, ſome in one place, ſome in another, ſome in ẏ townes, ſome in ẏ fields. Euen as Hieremie ſaide among the Iewes: According to the number of thy Cities, were thy Gods. Hereof grewe Pylgrimages, and Worſhipping of Images: and kiſsing of Reliques. Hereof grewe oblations and enritching of Abbies. Euery man had his peculiar Saint, on whome he called. Euery countrey was ful of chappels: euerye Chappel ful of myracles: and euerie myracle ful of lyes. Iere. xi.

Theſe myracles are wrought by Antichriſte. They are hys toles wherewyth he worketh, they are his weapons wherewyth hée preuayleth. They are ful of lying, ful of deceitefulneſſe, and ful of wickednes. So ſhal Antichriſte preuayle, and rule ouer the worlde. By theſe myracles he ſhal poſſeſſe the eares, the eyes, and the hartes of ma-

nye, and shal drawe them after him. He shal shadowe the Mone, and darken the Sunne, and make the third part of the starres of heauen to followe him. Hée shal chaunge lyghte into darkenesse, and darkenesse into light. Hée shal worke in al thyngs at his pleasure. If a man sée wel, hée shal make hym blinde. Thys is a myracle. Suche as are whole he shal make sicke: hée shal infecte them with leprosie which before were cleane. This is a myracle. Hée shal chaunge the sense and féeling of nature, hee shal make the sonne hate the father: and shal make the Father hate the sonne, yea to séeke the death of his sonne. Thys is a myracle. He shal make the people mislike and doubte the word of God, and imbrace his follies. This is a myracle.

These be the workes of Antichrist, which hée shal bring to passe. This shal hée worke in al deceiueableneſſe of vnrighteousnes. Hée shal come with al kindes and shiftes of deceite. Hée shal come with shew of praying, with vizarde of fasting, with companies of Monkes, Fryers, Chanons, and al kinde, and colour of holynesse. Hée shal séeke to preuayle by threatning, and by flattering, by fayre meanes, and by foule: hée shal excommuni-

cate,

cate, and releaſe from excommunication: hée ſhal promiſe forgiueneſſe of ſinnes and life euerlaſting. Hée ſhal make boaſte of the Fathers, and auncient doctours: he ſhal make boaſte of the vniuerſal conſent: hée ſhal boaſt of general counſels: he ſhal boaſt of Chriſtes Apoſtles, and of the Goſpel of Chriſte, and of the worde of GOD. So ſhal he falſely, and deceitefully worke him ſelfe credite, and bée guile the worlde, in abuſing the holy name of God. No kinde of deceitefulneſſe or ſuttletie, but he ſhal vſe it. So ſhal he make the people ſéke vpon him, and kings, and emperours to fal downe before him, and to ſaye, who is like vnto the beaſte? who is ſo wiſe, ſo learned, ſo holye, ſo wealthie, ſo mightie, and ſo catholike? without him no man is to bée reconed holye or learned. Without him no man may traffique, buie nor ſel. Without him no man may reade publiquely in vniuerſities: no man maye preache to the people: no man may bée accounted a Chriſtian, no man may hope to be ſaued without him, without hys leaue and lyking. Suche wonders, ſuche myracles ſhal he worke, ſo ſhal he conquere and ſubdue the world.

Now, who be they which ſhal be deceyued, in whom ſhal he preuayle? Among them that

that periſh, becauſe they receiued not the loue of the trueth that they might be ſaued. They ſhal be deceiued by him, Which periſh, whoſe hartes are not marked with the ſpirite of God: whoſe names are not written in ỹ booke of life: in whom the God of this worlde hath blinded the mindes, that the lighte of the glorious Goſpel of Chriſte, ſhoulde not ſhine vnto them: they ſhal followe him, and ſhal be the children of damnation, and ſhal haue theyr rewarde with hym. Be he learned or vnlearned: bee hee king or ſubiecte: albeit he be holye, albeit hee be catholick: Antichriſte ſhal come vnto him in al deceitefulneſſe of vnrighteouſneſſe, becauſe hee hath not receyued the loue of the trueth that hee mighte bee ſaued.

Here marke, he doeth not ſaye, Becauſe they reciued not the trueth, but, he ſaith, becauſe they receiued not the loue of the trueth. Many in our dayes can ſpeake thus, I am not aſhamed of the Goſpel of Chriſte: for it is the power of God vnto ſaluation to euery one that beleeueth: for it is the ſauour of life vnto life. They can ſay, There is giuen none other name vnder heauen, whereby wee muſte bee ſaued, neither is there ſaluation in anye other than by Jeſus Chriſt, whome we haue learned by the Goſpel: many wil confeſſe, there was

Rom. 1.

2. Cor. 2.

Act. 4.

was neuer moze, noz better teaching ſince the time of the Apoſtles. They ſéeme to receiue the trueth. But they are like the hoꝛſe and mule in whome is no vnderſtanding. They receyue it, becauſe the pꝛince receyueth it, and becauſe the politique lawes of countryes eſtabliſhe it. They are carried awaye wyth the ſwaye of the woꝛlde. They heare it with their eares: (Naye, I woulde GOD they woulde lende theyꝛ eares to the hearing of it) but wyth their hartes they doe not heare. They haue no féeling of the woꝛde of GOD, and of the trueth. They weighe it not, they loue it not. They conſider not what it is, noz from whom it is ſente. They knowe not that it is the water of life, and the bꝛeade whiche is ſent from heauen. They haue no taſte, no ſauour, noz pleaſure in it.

Therefoꝛe it ſhal bée taken from them, and giuen to a nation whyche ſhal bꝛing fowꝛth the fruites thereof. They ſhal be caſte into vtter darkeneſſe, and the laſte ſtate of thē is woꝛſe than the firſte. It had bene better, 2.Pet.2. for them not to haue knowen the waye of righteouſneſſe, than after they haue knowen it, to turne from the holye commaundement giuen vnto them. It ſhoulde not be charged vppon them foꝛ theyꝛ damnation, foꝛ

our

Ioh.15. our sauiour sayeth, If I had not come and spoken vnto them, they shoulde not haue hadde sinne: but nowe haue they no cloake for their sinne. They finde no swéetenesse in the worde of God: they are not conuerted by it that they maye bée saued: they haue no pleasure in the wayes of the Lorde, they haue no comfort to knowe his wyl. These bée the bondslaues of Sathan: these bée they vppon whom shal come the abhomination of desolation: these be they against whom Sathan and Antichrist shal preuaile, because they haue not receiued the loue of the trueth. They haue not receiued it into theyr hartes, that they mighte bée saued. They had no hartes to fæle it, they hadde no eyes to sée it.

V.11. And therefore God shal sende them strong delusion, that they shoulde beleeue lyes.

12. That al they might be damned which beleeued not the trueth but had pleasure in vnrighteousnesse.

The spirite of God, is the spirite of trueth, and giueth light into our hartes, and maketh vs beholde that blessed hope, and reioyce in the knowledge of his wil. Therefore the

Psa.51. Prophete Dauid maketh prayer, O God renue a righte spirite within mee, and, take not thy

thy holy ſpirite from me. And againe, O Lord my God lighten myne eyes that I ſleepe not in death. And againe hée ſaieth, With thee is the wel of life, and in thy light ſhal wee ſee light. Without this ſpirite we are but fleſhe and bloud: euen voide of ſenſe and vnderſtanding. The natural man perceiueth not the things of the ſpirit of god: for they are foliſhneſſe vnto him. No man knoweth the things of God, but the ſpirite of GOD. And thoſe things which god hath prepared for them that loue him, he hath reuealed vnto vs by his ſpirite. Chriſt ſayth. No man cometh to mee, excepte the father drawe him. Unleſſe a man bée borne from aboue, vnleſſe God print and ſeale hys harte wyth hys finger: hée ſhal not bée able to ſée the kyngdome of God.

Pſa.13. Pſa.36. 1.Cor.2. Io.6.

Now, if we haue the worde of God before our eyes, and regarde it not, nor be thankeful for it, nor ſet price by it, God in his iuſtice wil withdrawe it from vs. Then ſhal wée delighte in darkeneſſe, and haue pleaſure in errour: our latter ende ſhal bée more dreadful, than was our firſte beginning. This is it which Paule ſaith, God ſhal ſend them ſtrong deluſion. That is, his holye ſpirite the ſpirite of trueth ſhal departe from their hartes, and

the

the power of Satan shal dwel with them, and wholy possesse them. This is the iust iudgement of God. And this is the condemnation, that light is come into the worlde, and men loued darkenesse rather than light. They forsake the light, and delighte in darkenesse, and this is theyr condemnation. They wil not vnderstād, nor sæke after God, ý they may bee reformed. The prophete sayth, Because he loued cursing, it shal come vnto him, & because he loued not blessing, so shal it bee farre from him. God wil strike them with blindenesse. They shal be astonned. They shal fal into rebuke and the snares of the Diuel. They shal be drowned in perdition and destruction.

Ioh. 3.

Psa. 109.

So great shal bee the power of errour. Men shal not only be deceiued, but shal be deceiued mightilye and stronglye. They shal desyre to bee deceyued and shal beare a deadly hatred against him who so euer shal sæke to reforme them. They shal harden theyr hartes against God and his holy worde: they shal stop their eares, and not hearken to his counsel: they shal not open theyr eyes to beholde the destruction whiche is to come vpon them. So greate and so mightie shal bee the delusion. So deadly shal be the cloud and blindnesse of their harts. They shal be giuen ouer into a reprobate minde. They shal be filthie, and increase in fil-

filthineſſe. Suche ſhal be the power of Satan, ſuche ſhal be the power of errour and deceitefulneſſe. They ſhal deſpiſe the glorious Goſpel of Chriſte: therefore GOD ſhal forſake them, and giue them ouer to follow Antichriſt.

God hath this day ſent the lighte and comfort of his holy worde into the worlde. Manye godly men haue deſired to ſée that we ſée, & to heare that we doe heare. Bleſſed be the name of the Lorde, which hath in mercie viſited vs. We beſéeche him to bleſſe the worke that hée hath begonne. Saint Paule ſayeth, The grace of God that bringeth ſaluation to al men hathe appeared. And, to the *Coloſſians* he ſayeth: The Goſpel is come vnto you, euen as it is vnto al the world. And againe, Haue they not heard? no doubt their ſounde wente through al the earth, and their wordes into the endes of the worlde. The poore receiue the glad tydings of the Goſpel. GOD hath viſited and redéemed his people. But yet the Apoſtle ſayeth, They haue not al beleeued our Goſpel: For Eſaias ſayth, Lord who ſhal beleeue our report? And againe ſaith the Prophete Eſaie, I haue ſpred out my handes al the day vnto a rebellious people, whiche walked in a waye that was not good. Wiſedome cryeth in the ſtréetes: I haue called and yee refuſed, I haue

Tit. 2.
Coloſſ. 1.
Rom. 10.
Rom. 10.
Eſai. 65.
Prou. 1.

stretched out mine hande, and none woulde regarde. Such is the power of Sathan, so shal he stoppe their eares, that they shal not heare nor vnderstande what is spoken in the name of the Lord.

Paule is a true Prophete, and foretolde long before, that whiche we maye nowe be-
1.Tim.4. hold with our eyes. In the latter times, some shal giue heede vnto spirites of errour. They shal be as men without sense or feeling, they shal forsake the trueth, and betake themselues to followe lyes and fables. Euen they shal doe this, whiche shal sit in the Churche of God, who shal professe and carie the name of
Luke.22. Christ. Christe ministred his laste supper in both kindes. Saint Paule telleth the *Corinthi-*
1.Cor.11. *ans*, As often as yee shal eate this breade and drinke this cup yee shal shew the Lords death til he come. That this institution of Christe shoulde be kept in the Church vntil the end of the worlde. The Apostles receiued this order: the holye Fathers and Martyrs vsed it. But nowe manye, euen too too manye, wil not so haue it, nor so vse it. They wil not followe the example of the fathers nor of Martyrs, nor of the Apostles, nor keepe the ordinaunce of Christe: so strong a delusion hath bewitched them.

The

The people of God were taught to praye in the vulgare tongue, that theyr harts might giue conſent, & their mouth ſay, Amen. This order did Peter & Paule, and Iohn, and Iames, and the godly fathers kéepe. There is not one of them, that toke order for the contrarie: but nowe there are ſome riſen vp, whiche in ſpite of Chriſt and his Apoſtles ſaye: prayers ſhal be made in a ſtraunge tongue, either Latine or Grécke. The people ſhal not vnderſtande what they heare. They ſhal not knowe what it is, which they themſelues ſaye: their harts can not giue conſente thereto, their mouthes can not ſay, Amen. The example of the Apoſtles, the commaundement of Chriſte, the comforte of the people, the confuſion of the Churche nothing moueth them: ſo great and mightie is the power of errour.

The people worſhippe a creature in ſtéede of the creator who is God ouer al bleſſed for euer. They ſée, they doe amiſſe: yet continewe in it, and finde no faulte. They ſée, wherein their Fathers were deceiued, yet they ſaye, they coulde not be deceiued. They ſée manye and foule abuſes, yet ſéeke not to redreſſe them. For they ſaye, wée wyl walke in the wayes of our forefathers: we wil beléeue, as they beléeued, how ſo euer they beléeued.

we will doe as they did, what so euer they did: we wyl not heare the word of the Lord. Thus shal they delight in darkenesse, and loath the lighte: they wil be deceyued, and wil not see the trueth. So mightie and so terrible is the power of errour.

They be learned in Philosophy and in the tongues: they be learned in the lawes: they be learned in phisicke: learned in the doctours: and learned in stories. They are skilful to buye and sel, to purchase lande, to enriche thē selues, and to prouide for their children. They haue knowledge in al things else. But themselues, and the trueth of God, and the way to saluation they haue not known. A theefe, when hee is taken, blusheth. A harlot is ashamed of hir filthinesse, and a drunkarde of his beastlinesse. But they that are such, haue hardened their faces, they cānot blush. What soeuer they haue saide, or done, either openly, or in secrete, by hipocrisie or crueltie, by rauin or treacherie in offering pardons to sale, in deceiuing the people of God, in accusing the righteous, and condemning the innocente: they can not repente, they knowe no shame. So great is the power of errour. Christ saith vnto them. The Publicanes, and the Harlots shal goe before you into the kingdome of God. They consider y they haue done amisse, but

Mat. 21.

but you are wilful in your blindneſſe. Oh the depth of the wiſedome and knowledge of god. Who is wiſe and cõſidereth this? They ſtriue againſt the manifeſt truth, they ſtriue againſt their owne conſcience, they ſtriue againſt the ſpirite of God. This is that ſinne which ſhal neuer be forgiuen neither in this worlde, nor in the world to come.

Therefore ſayth Paule, that al they might bee damned, whiche beleeued not the trueth. Al ſhal bée dãned, which beléued not. Thẽ let no man ſaye, I wil followe the example of my fathers, I wil doe as the greater parte doeth. So many and ſo many, for ſo many yeares, in ſo manye places haue bene on this ſide. The iudgement of God ſtandeth not in the multitude, but in the truth. Who ſoeuer ſhal ſette themſelues againſt his holy wil, bée they neuer ſo manye they ſhal be damned. Let ſuche marke wel what Ignatius who liued in the time of the Apoſtles hath ſaide. *Audiui quoſdã dicentes, ſi non inuenero Euangelium in antiquis, non credam. Talibus autem ego dico : quia mihi antiquitas Ieſus Chriſtus eſt, cui non obedire, mãnifeſtus & irremiſſibilis interitus eſt. Ignatij ep. 5. ad Philadel.* I haue heard ſome which ſaye, vnleſſe I find the Goſpel in thẽ of olde time, I wil not beleeue it. But vnto ſuche I ſay, that Ieſus Chriſt is, vnto me, antiquitie. Whõ to diſobey

is manifest and vnpardonable destruction. Let no man say, I hope I doe wel, my meaning is good, I haue a desire to please GOD: I beléeue wel, I doe my conscience: If I doe amisse God wil regard my simplicitie. Let no man so say. Saint Augustine saith, It is certain that a foolishe faith, not onely doth no good, but also hurteth. If thou beléeue not the truth, thou dwellest in lying: thou art the child of the Diuel, which is a lyar, and the father therof. The mouth whiche speaketh lyes slayeth the soule. Thy faith is no faithe, it is but a wilful opinion, it is but an errour, for it is not according to the trueth, it is not builte vpon the rocke, it is not grounded on ỹ word of God. Chaunge thine errour. Faith is by hearing, and hearing by the word of GOD. receiue the trueth, beléeue the trueth, & loue the trueth. Otherwise, if thou refuse the breade of life, and fede on poyson: if thou forsake the water of life, and digge vnto thy selfe a Cesterne that wil holde no water: thou shalte leade thy dayes in wilfulnesse, and shalte die in sinne: thy bloude shal bée vpon thyne owne heade. Thou shalt not sée the glorie of GOD, death and damnation shal bée thy méede, bycause thou hadst pleasure in wickednesse, and didst not giue thy

Aug. que. 43 in question. veter. & noui testam.

Wisd. 1.

Rom. 10.

hart

harte to receiue, and loue, and beléeue, the truth.

Nowe it remayneth, that wée heare howe Antichriſt ſhal be ouerthrowen. Wée haue ſeene his pompe and pride, his mighte and power, that hée ouerlooketh al the worlde, bindeth al kings and princes, and nations to kéepe his lawes, and is himſelfe exempted from al lawes of god or man. So mightie and ſo marueylous is his power. Who can declare it? Hée is called of his owne ſide, *Stupor mundi*, The gaze ſtocke, or wonder of the worlde. Something leſſe than god, ſomething more than man. But, béeing in al this eſtate, in the middeſt of his *Pontificalibus*: ſo faſt mortized, ſo high built vp to the ſkies, ſo ſurely ſhoared, ſo ſtronglye beſet on euerie ſide, hée ſhal be ſodainely ſhaken downe, and become the ſhame of the world.

Howe maye thys bée done? béeing ſo mortized, ſo built, ſo ſhoared and ſo beſet, who ſhal ſhake hym downe? What power ſhal conſume him? ſhal it be the great power of kings or of Emperours? They ſhal giue their power and authoritie to the beaſte, and fighte with the lambe, that is, againſte Chriſt. Shal it bée the authoritie of Biſhoppes and Cardinals, & great Clearks? al they are linckt and Reu. 17.

ioyned to hym. Shal it bée by the wisedome and drifte of Counsaylours, and men of law? They bée the fée men, and sworne to him. Shal it be the violence and conspiracie of the people? They shal knéele downe to him, and honour him, and reuerence him as an Angel of God. If neither the power of Doctours, nor of Bishoppes, nor Archbishoppes: if not the power of Counsaylours, and men at law: if not the power of the kings and princes of the worlde: if not the power and commotion of the people: if al these shal not abolish him: what power then is it, wherewith he shal bée consumed? it shal be the power of God which shal be reuealed from aboue, The Lorde shal consume him with the spirite of his mouth.

These wordes are diuersely taken. Some expounde them thus. GOD shal appointe the greate Aungel Michael to set vppon Antichriste, and hée shal destroye hym. Others take these wordes to bée spoken of the daye of iudgemente, and then thys shal bée fulfilled when Christe shal say, Departe from mee yee cursed into euerlasting fire: that, thys is the spirite of the Lords mouth wherwith he shal be cõsumed. But the Apostle speaketh of the preaching of ỹ Gospel. That God by his word which is mighty to do al that wherevnto hée appoynteth it, shal

make

make his doinges manifeſt, & let al the world ſée, that he was not ſent of God: that hée did neuer ſet forth the glory of God: that he hath not ſought the ſaluation of the people: that in matters of fayth, and in al his life he is aduerſarie to Chriſt. this is that breath that ſhal deſcrie his errours and vanities, this is that ſpirite which ſhal conſume the kingdome of Antichriſt. This ouerthrow is already begun, as our eyes may behold this day.

In like ſort ſpeaketh Eſay the prophet. Hee ſhal ſmite the earth with the rod of his mouth, and with the breath of his lippes ſhal he ſlaye the wicked. Eza.11.

Princes make their conqueſts by power and ſtrength, by fyre and ſworde, and engines of warre, but God ſhal beate downe his aduerſarie with the rod of his mouth. By the true preaching of his word. His worde is mightie, it is his ſword, it is his mace: it is the rod of his mouth: it is the breath of his lippes. It is of great force, no ſtrength ſhal withſtād it, it ſhal ſmite the earth, it ſhal ſlea the wicked. S. Paule ſayth, We doe not warre after the fleſhe, for the weapons of our warfare are mightie through God to caſt downe holdes. 2.Cor.10.

This ſworde hath hewne down in many places, the crueltie, tyrannie, ſimonie, inſatiable grædineſſe, the errours, ignorance, darkeneſſe, vanities, hipocriſie, ſuperſtition and idolatry,

latrie, which haue bin brought into the church and vsed by Antichrist. These were the pillars, and strength, and glory of his kingdome.

And here marke the Apostles spæch. He saith not, God shal conuert Antichrist, or change his hart that he may be saued. But he saieth, Whō the Lord shal consume. Gods word is almighty. By his word he can do whatsoeuer pleaseth him. He cā make the deafe to heare, & the blind to sée. He was able to cal the théefe vppon the crosse, vnto repentaunce. He was able to raise vp Lazarus oute of his graue. He is able of stones to rayse vp children to Abraham. He can throw downe euery high thing, that is exalted agaynste the glory of GOD, and wil bring kinges and Princes, and the rulers of the earth to the obediēce of Christ. But of Antichrist it is sayd, The Lord shal consume him. Such is the hardnesse & blindnesse of his hart, he wil not receiue the loue of the truth, he wil not beléeue the trueth of God, that he mighte be saued. Therefore destruction shal come vpon him.

Hereby we are taught what to think, or hope of reformation of the abuses and erroures of the church of *Rome*. They haue bene aduertised of them not only by the professours of the gospel: but also many of thēselues haue spokē for reformatiō of sundrie abuses. They haue kept

many

many counſailes and aſſemblies. They haue promiſed redreſſe. They haue ſit in conſultation many yeres. What one thing haue they reformed: ſée & loke ouer their acts & ſeſſions. They be abroad in print. Hitherto they haue reformed nothing, no, not their pardōs: no, not their ſtewes: they haue hardned their hartes, and ſet themſelues againſt the higheſt. Therfore ſhal the glory of the Lord ſhew it ſelfe in their deſtruction. With the breath of his lippes they ſhal be conſumed and brought to nothing.

And ſhal aboliſh with the brightneſſe of his cōming. The Lord ſhal come, and ſhal make his enemies his fotſtole. Then the ſunne ſhal be black as a ſackcloth, & the mœne ſhal be like blod. There ſhal be an earthquake: Kinges, & great men, and rich men, and euery bond man and frée man ſhal hide themſelues in dennes: they ſhal ſay to the hils, and mountaynes, and rockes, fal vppon vs and hide vs from the preſence of him that ſitteth on the throne, and from the wrath of the Lambe. Then ſhal Antichriſt be quite ouerthrowne. Then his kingdome ſhal be vtterly aboliſhed & haue an end. Then it ſhal appeare, who hath ſought the glory of Chriſt, who hath followed the doctrine of the goſpel, & who hath done ỹ true endeuour of a faithful ſheapheard, thē it ſhal appear who is

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the wolfe who scattereth & spoyleth the flock.

Hieron. lib. 1. in. 2. Abac. S. Hierome sayth, *Circumdabit eum calix dexterae domini, &c.* The cuppe of the Lords righte hand (which is the Lord and sauiour) shal cõpasse him about, when he shal slaye him with the breath of his mouth, and shal destroy him with the brightnesse of his comming. Then al the ignominie and shame whiche hee hath heaped vp vppon himselfe with thoughtes, deedes, and wordes, shal fal vppon his glorye and pompe: in so much that he shal be afterward as vile and contemned of al men: as hee was before reputed or highly esteemed of thē.

This mighte suffise touching the ruine and fal of Antichrist. Yet I wil adde to that hath bene spoken, the maner of the fighte, and of the victorie, and of the triumphe whiche shal followe. The fighte is doubtful and daungerous: the victorie shal be glorious: the triumphe shal be ioyful. Heare let vs cal to remembraunce the warres which tyraunts and vngodly princes haue made againste the people of God, and what hath followed. Senacherib the great King of the *Assirians*, came vp against *Ierusalem* with horses and chariots, and infinite nũbers of pickt souldiers. The whole countrey of Iewrie was in an agonie: al the people were astonied with feare, to sée so many enemies, & themselues so few: to sée the ene-

myes,

myes ſo ſtrong, and thẽſelues ſo weake. They knew not, neither where to ſeeke aid, nor how to eſcape the preſent danger. Sodainly ỹ Lord ſent his Angel from heauen to relieue his people. In one night he ſmote in the campe of the Aſſyrians, an hundred foure ſcore and fyue thouſand, which were al dead coarſes. The reſidue were ſcattered, and ranne awaye straggling: they knew not where to hide their head. King Senacherib went his way and returned. And when he was in ſafetie at home, and worſhipping his god Niſroch, in the temple, Adramelech and Sharezer his ſonnes ſlewe him. 2. King. 19.

Remember the cruel warres whiche Nabuchodonozer King of *Babilon* made againſt Gods people. He toke their citie, ſpoyled their Temple, ſacked *Ieruſalem*, and gaue the praye to his ſouldiers. He toke the Nobles and gentlemen, and marchants, and yeomen, & ledde them captiues. Some of them he toke with him to *Babilon*, and ſome he ſold for money: ſo great and ſo terrible was his victorie. In the middeſt of al his pompe, God bereft him of his wit, and aſtonied him with deadly madneſſe. He was driuen from men, and did eate graſſe as the Oxen, and his bodye was wet with the dewe of heauen, til his heares were growne as Eagles feathers, & his nayles like birds clawes. He imagined that he was an Ore, that he had Dan. 4.

howſe

horse and horne, and haire as Oxen. He therefore forsoke his palace, his princelye apparel, and dayntye fare, and lay abroade, and fed with beasts. So did God auenge the cause of his people.

Who hath not heard of the warre which Pharao had against the *Israelites*, the battaile was strange, & the victorie sodaine. The people of
Exod. 14. god was beset with dangers on euery side, the wilderneſſe had shut them in. Before their faces they saw the raging sea, that they could not scape it, behinde their backes, they did beholde Pharao with his army march after thē: if they went forward they must nēds be drowned: if they retired, they must nēdes be slaine. Their enemies were mighty, and they were weake. Sodainly god deuided the waters, & made the sea dry land, so that the children of *Israel* went through the middest of the sea vpō drie groūd, safely as through a medow. Pharao followed after with his sword & speare to worke his furie. Then the sea returned to his course, and drowned the chariots, and horsemē, and al the host of Pharao, there remained not one of them aliue. Their carkases lay afloat vpon the water, and were cast in heapes vpon the shoare. Suche shal be the ende of those that hate the Lord. So shal he make his name triumphe ouer al the world.

Let

Let vs imagine a battaile of two mightye princes, both of great power, and of great courage, they mæte togither in the fielde, they ioyne battayle, both ſides encounter together, either part is bent to beate downe the other, what an horrour is it to heare the braying of Horſes, the ſounde of trumpets, the thunder of drũmes, the roaring of gunnes, the claſhing of ſwords, the groning and mournful voice of them which are ſlaine, and the crying & trembling of the people: now lette vs by this make ſome reſemblance of the battaile betwéene Chriſt and Antichriſt, betwéene Chriſte the ſonne of God, and Antichriſte the ſonne of the diuel. Either of them is wel prepared. They are both mighty, and haue both of them ſouldiers, and knights to attend vpon them.

Antichriſte ſhal come from the earth, for al his glory is vpon the earth, his power ſhal bée the power of Satan. Chriſte ſhal come frõ the heauẽs aboue, euen frõ ỳ boſome of his father. What cogniſance ſhal they giue? how and by what difference ſhal their ſouldiers be diſcerned? the enſigne of Chriſt ſhal be euerlaſting truth: the enſign of Antichriſt ſhalbe, falſhood & vanity, & al deceitfulnes. By theſe markes ſhal either be knowne. With what ſouldiers ſhal they make their fielde? they ỳ ſhal follow Chriſt are poore & ſimple, who haue forſakẽ thẽ ſelues

selues, their goods, and their liues, and tremble at the worde of God. The men of warre which fight with Antichrist and followe him, shal be mightie Kinges and Princes, and po-
Reu.17. wers, and states of the world, as S. Iohn hath sayde. And Gregorie hath sayde, An armye of Priestes is prepared to waite vpon the king of pride. And hereby may you know him.

What armour shal they haue, and with what weapon shal they fight? Antichrist shal furnish his men with speare, and swoorde, and fire. He shal reioice in killing, in burning, and in sheadding of blood. Christ shal send his men into the field naked, and armed with patience. They shal take vp their crosse and followe him, readie to suffer whatsoeuer shal be layde vpon them. Their weapons shal be prayers and weeping. What shal be the pretense of this fighte? Antichrist shal come in his owne name, to maintayne and exalt himself. Christ shal come in his fathers name, to maintayne the glory of his father. What shal they seeke? wherefore fight they? what is it they shal desire to maintayne? Antichriste shal desire to maintayne his owne traditions, Christe shal maintaine the holy word of God. Christe shal procure the glory of his father: Antichrist shal maintain his owne glory. In what place shal this battaile be? vpon what downs or plaine,

or in what countrey: neyther in hil, nor in any playne, but in the hartes of the people. There ſhal the warre be. There ſhal it be fought. If it were poſſible the elect ſhoulde bee confounded. His aſſault ſhal be ſo terrible, that many ſhal be offended in Chriſte: many ſhal deny Chriſt: many ſhal be aſhamed of him: & the loue of many ſhal waxe colde. But bleſſed is he which continueth to the end.

We haue heard briefely of Chriſt and Antichriſte, their eſtates, their ſeueral cogniſances, what bands of mẽ they ſhal haue, what armor they ſhal bear, by what title they ſhal claime, what they ſhal ſæke, & where the fight ſhal be, that it ſhal be made in the cõſciences of ỹ people. There ſhal Antichriſt ſit, there ſhal he bee worſhipped as God: there they ſhal cal him the holy and moſt holy father: there ſhal be giuen to him the power of heauen and earth: there he himſelfe ſhal rouze himſelfe, and bee ſetled, and ſhal ſay, I ſit as a prince, I ſhal neuer be remoued, I cannot fal. But Chriſt ſhal blow him down with the breath of his mouth, & ſhal abolith him with ỹ brightneſſe of his cõming. Chriſt ſhal haue the vpper hand, and deſtroy him. Euen that Chriſt whom they made the reproch & ſcorne of the people, whõ they reuiled calling him dronkarde, & cõpanion vnto publicans & harlots, which was ſo poore & ſim-

ple, which was oppressed and afflicted, and yet opened not his mouth, which was brought as a shœpe to the slaughter, and was killed.

Rev. 1. S. Iohn had a reuelation, and did see Iesus Christ the sonne of God. And, He had in his right hand seuen starres, and out of his mouth went a sharp two edged sword. It was sharpe

Heb. 4. and mightie: it entreth thorow euen to the diuiding asunder of the soule and the spirite, & of the ioynts and the marow, and is a discerner of the thoughts and intents of the heart. So we see the breath of the mouth of Christe is a sword. This sword shal ouerthrow antichrist.

1. Sam. 5. Remẽber how Dagon fel on his face vpon the ground before the Arke of the Lord, howe hée could not stand, how at that presence, the head, and the two palmes of his hands were cut off vpon the threshold with a fal. So shal Antichrist fal at the presence of Christ. His armes and his head shalbe broken off, and he shal not

Exod. 7. stand. Remember that Aarõ cast forth his rod before Pharao & his seruaunts, and it was turned into a serpẽt: so did the charmers of *Aegipt*. They cast downe euery man his rod, and they were also turned into serpẽts. But Aarons rod deuoured their roddes, & cõsumed them to nothing. Euen so shal the truth of Christ cõsume & bring to nothing the falshod of Antichrist. Al his glory shal be scattered as the chaffe whiche the wind driueth away, as a thinne some is

ſcattered away with a ſtorme, & as the ſmoke which is diſperſed with the winde, and as the darkeneſſe which can not abide in the ſight of the ſunne: it ſhal be conſumed, it ſhal be defaced, it ſhal not ſtand. At the name of Jeſus euery knée ſhal bow, and euerye tong ſhal confeſſe that Jeſus Chriſt is mightie, to the glory of God the father: that he is worthy to receiue glory, and honour, and power.

But who may better diſcloſe this miſtery, and the fal of Antichriſt, than Iohn the Euangeliſt, which leaned on Jeſus boſome, whome Jeſus loued, & whiche was indued with wiſedome frō aboue? Let vs heare him. I ſaw (ſaith he) an Angel flie in the middeſt of heauen, hauing an euerlaſting goſpel to preache vnto thē ỹ dwel on the earth, & to euery natiō, & kinred, & tongue, & people, ſaying with a loude voyce, feare god, & giue glory to him: for the houre of his iudgement is come, & worſhip him ỹ made heauen and earth, and the ſea and the foūtains of waters. And there followed another Angel ſaying, it is fallen, it is fallen, *Babilō* the great citie: for ſhe made al nations to drinke of the wine of the wrath of her fornication. And the thirde Aungel following them, ſayde with a loude voyce, if any maye worſhip the beaſte and his image, and receiue his marke in his foreheade, or on his hande, the ſame ſhal Reu. 14.

drinke the wine of the wrath of God, & shal be tormented in fire & brimstone, before the holy angels, and before the Lambe, they shal haue no rest day nor night.

Reu. 16. Again, the seuenth Angel poured out his vial into the aire, and there came a loude voyce out of the Temple of heauen from the throne, saying, It is done. That is, it is concluded, iudgement is giuen, it shal stande for euer. And there were voyces, and thunderings, and lightnings, and there was a great earthquake, and the great citie was rent into three partes, and great *Babilon* came in remembraunce before God, to giue vnto her the cup of the wine of the fiercenesse of his wrath. Then one of the

Reu. 17. Angels talked with me saying, come, I wil shewe thee the damnation of the great whore that sitteth vpō many waters, with whō haue committed fornication the kings of the earth, & the inhabitants of the earth are dronkē with the wine of her fornication. And, in the same chapter he sayth, These haue al one mind and shal giue their power & authoritie to the beast, ý is, to Antichrist. Thus ý kings and al Princes (as squiers to his body) shal fight againste the Lambe. But the Lambe shal ouercome thē, for he is Lord of Lords, & King of kinges.

Reu. 18. I saw an other Angel comming down from heauen, hauing great power, so that the earth

was

was lightned with his glory, and he cried out mightily with a loud voice, ſaying, It is fallen, it is fallen, *Babilon* the great citie (the harbour and palace of Antichriſt) & is become the habitation of diuels, & the hold of al foule ſpirites. And I heard an other voice frō heauē ſay, Goe out of her my people (beléeue her not, do not as ſhe cōmaundeth you) ý ye be not partakers in her ſinnes & that ye receiue not of her plagues. For her ſinnes are come vp into heauen, & god hath remēbred her iniquities. Reward her euē as ſhe hath rewarded you, & giue her double according to her workes: and in the cup that ſhe hath filled vnto you, fil her the double. In as much as ſhe glorified her ſelfe, & liued in pleaſure, ſo much giue you to her tormēt & ſorrow. For ſhe ſaith in her hart, I ſit being a Quéene: the world is mine, no il ſhal touch me. Therfore ſhal her plagues come at one day, death, & ſorrow, & famine, and ſhe ſhal be burnt with fire, for ſtrong is the Lord God which wil condemne her. And the kings of the earth, whiche haue committed fornication, and liued in pleaſure wō her, ſhal bewayle her, whē they ſhal ſée the ſmoke of her burning: and ſhal ſtand a far off for feare of her tormente, ſaying, alas, alas, the great citie *Babilon*, the mightie citie, for in one houre is thy iudgement come. And the marchants of the earth ſhal wæpe and wayle

ouer her: for no man buieth their ware anye more: the ware of golde and siluer, and of pretious stone, and of pearles, and of fine linnen, and of purple, and of silke, and of scarlet, and of al maner of Thine wode, and of al vessels of yuorie, and of al vessels of moste precious wode, and of braste, and of yron, and of marble, and of cynamome, and odoures, and oyntments, and frankensence, and wyne, and oyle, and fine flower, and wheate, and beastes, and shæpe, and horses, and chariots, and seruãts, & soules of men: no man any more shal buy her parchement, ware and scales: no mã shal buy her orders, her dispensations, pluralities, *tot-quot*, *non residence*, *Perinde valere*. No man shal buy her concubines, her oyle, salte, holy water, holy bread: no man shal buy her palles, her *agnos dei*, her *iubilees* masses, trentals, and pardons: no man shal any more buy of her, forgiuenesse of their sinnes, and life euerlasting. No man shal regarde her, no man shal buy, or sæke to gette this marchaundise of her anye more.

The marchants of these wares shal stande a far off, for feare of her plagues, and saye, alas that great citie that was cloathed in reynes, & scarlet, and purple, and gold, and diamondes, and pretious stones, in one houre is al thy glory stript from thee. O what citie vnder heauen

was

was like vnto thée: thou waſt the greate citie, the noble, and the holy citie. Then a mightye Angel toke vp a ſtone, like a greate milſtone, and caſt it into the ſea, ſaying, With ſuch vyolence ſhal the great citie *Babilon* be caſt, & ſhal be found no moze. She ſhal be out of remembraunce, they ſhal ſéke the place where ſhée ſtood, and not fínd it. The voice of harpers and muſitians, ſhal be no moze heard in her. The light of a candle ſhal ſhine no moze in her: her marchãts, officers, and dataries, were ẏ great men of the earth, & by her enchantments were al nations deceiued. And in her was foũde the blood of the prophets, and of the ſaintes, and of al that were ſlaine vpon earth.

Then I heard a great voice of a great multitude, in heauen, ſaying, *Halleluiah* ſaluation, and glozy, and honour, and power be to the Lozd our God. Foz he hath condemned the great whoze, which did cozrupt the earth with her foznication, and hath auenged the blood of his ſeruauntes ſhed by her hand. And againe they ſaid, *Halleluiah*, And ẏ ſmoke roſe vp foz euermoze, & the foure & twẽty elders, fel down, and wozſhipped god ẏ ſate on ẏ thzone ſaying *Amẽ, Halleluiah*. Then a voice came out of the thzone, ſaying, pzaiſe our god al ye his ſeruãts both ſmal & great. And I heard like ẏ voyce of a great multitude, and as the voyce of manys

waters, & as the voyce of strong thunderings, saying, *Halleluiah*: for our Lord God almightie hath reigned. Let vs be glad & reioyce, and giue glory to him: for she is fallen, she is fallen, *Babylon* that great citie: there she lieth, the mother of filth and fornication. There lyeth Antichrist the mã of sin, the sonne of perditiõ, which is an aduersarie, which hath sitte in the temple of God, and exalted himselfe aboue al that is called God: that wicked and lawlesse man lieth there. The Lambe, the rote of Iesse, the Lyon of the tribe of Iuda, hath ouercome, and gottẽ the victory. He is worthy to receiue glory and honor. Then shal the Apostles, and the prophets, and the Aungels saye, praise and honour and glory be vnto him that, sitteth vpon the throne, and vnto the Lambe for euermore. We thanke thee, we giue thanks to thee O God, whiche arte, and was, and shal bee. Thou hast auenged the blood of the Prophets and Martyrs, thou hast destroyed them that haue defiled the earth. Thy name be blessed for euer. *Amen, Halleluiah.* Such glee and tryumphe shal be in heauen for the ouerthrow of Antichrist.

Thus haue I by occasion of the Apostles words, spokẽ of the comming, and of the kingdome of Antichrist. And, least we mighte bee deceyued as touching his person: I haue sayd

what

what hée ſhoulde bée, what things hée ſhal do, of what eſtate hée ſhal bee, what countenaunce he ſhal carie, in what place he ſhal ſit, at what time ſhal be his comming, by what meanes hée ſhal preuaile, who they be that ſhal beléeue in him, what power ſhal beate him downe, what end he ſhal haue, what triumph ſhal follow vpon his fal.

I haue told you, that he ſhal be the ouerthrowe of the worlde, the confuſion of the Churche, the ſonne of perdition: that hée ſhal deſtroy himſelfe, and bée the deſtruction of others.

I haue tolde you, hée ſhal be a reuerende father, and weare a myter, and bée a Biſhop, and a Biſhop of Biſhoppes. So ſaith Gregorie, ſo Ierome, ſo Auguſtine and Bernarde, & others. And cãnot we tel who it is, that calleth himſelf an vniuerſal Byſhop, ỹ Biſhop of al Churches? doe wée not heare of ſuche a one? Do we not know him? What ſoeuer he bée, whereſoeuer he dwel, what countenaunce ſoeuer he beare, he is Antichriſt. I haue tolde you, hée ſhal ſit in the temple of God, in the conſciences of the people: that the people ſhal heare, credite, follow, and honour him, as if he were God: and thinke it ſinne and damnation to breake his loare.

I haue tolde you where he ſhal bée ſtal-

led, where his chiefe place shal bée, whence hée may be séene. Saint Iohn saith, he shal sit in a citie builte vpon seaueu hils: that citie is the citie of *Rome*. *Rome* is so built, *Rome* is set vpon seauen hils. Dame Sybilla saith, Antichriste shal sit by the water of *Tyber*: and *Tyber* is a riuer, that runneth by *Rome*. Ioachimus Abbas saieth, Antichriste is long since borne at *Rome*, and shal bée aduaunced in the Apostolique sée. He is borne, and sheweth himselfe, not at *Babylon*, not at *Constantinople*, but at *Rome*. These be plaine spæches. If anye man doubt this, let him reade theyr bookes, they be extant abroade. Antichrist shal sit in Peters chaire, and *Rome* shal be the seate of his kyngdome.

I haue tolde you, he shal come when the state, and maiestie of the Empire shal be weakened. Antichrist shal possesse the Emperours lands, and beare the swoorde, and weare his crowne, and shal make the Emperour fal downe and worship him, and kisse his fæte. Hath there euer bene any such Bishop in the worlde? Hath there (I saye) euer bene anye suche? If euer there were anye suche, Sainte Paule sayeth, the same is Antichrist.

I tolde you, the worlde shal fal downe, and reuerence him, and shal sæke life and saluation at his hands. Iohn sayth, they shal crie,

Oh

Oh who is like the beaſte, who is like our holye father? who is ſo wiſe, ſo learned, ſo holy? they ſhal followe him whether ſo euer he wil leade them: they ſhal eate what ſo euer he wil giue them. And they which ſhal doe thus, are ſuche as haue no feeling, no care, no loue to the trueth of God. Therefore God forſaketh them, and leaueth them to followe lyes. I tolde you, he ſhal preuaile by falſhod, and by fayned myracles: by Bulles, by Pardons, by Purgatories, and by ſuch other deuiſes, and ſhifts of Sathan.

I tolde you, hee ſhal be contrarie to Chriſt, in Sacramentes, in ſacrifice, in prayers, in life, in doctrine, in religion, in the whole forme and order of the Churche. He ſhal ſhutte, that Chriſte hath opened. He ſhal open, that Chriſt hath ſhutte. He ſhal curſe, that Chriſt hathe bleſſed: and bleſſe, that Chriſt hathe curſed. No man ſhal be accounted faithful, no man catholicke, no man the ſonne of the Churche, no man maye be ſaued without him. Suche credite and countenaunce ſhal he beare.

I tolde you, he ſhal be confounded and beaten downe by the force and power of Gods myghtye worde. Hys worde is omnipotente. It ſhal diſcloſe the workes of darkeneſſe: it ſhal hewe downe Idolatrye, Superſtition, and the whole kyngdome

of

of Antichriste, as our eyes doe sée this daye. Blessed be God the father of our Lorde Jesus Christ: his mightie hand hath wrought these thinges. He hathe triumphed the name of his Christe: he wil blesse the things he hathe begunne. He wil overthrowe the whole power of Antichrist, by his presence, and by the glorie of his comming. Then shal it appeare who is the successour of Peter, who is the true vicar of Christe, and who is Antichriste.

V. 13. But wee oughte to giue thankes alwayes to God for you, brethren, beloued of the Lorde, because that God hath from the beginning chosen you to saluation, throughe sanctification of the spirite, and the faithe of trueth,

14. Wherevnto hee called you by oure Gospel, to obtaine the glory of our Lord Iesus Christ.

God hath chosen you frō the beginning, his election is sure for euer. The Lord knoweth who are his. You shal not be deceiued with the power and suttletie of Antichriste, you shal not fal from grace, you shal not pearishe. This is the comfort, which abydeth with the faithful, when they beholde the fal of the wicked. When they sée them forsake the trueth, and delight in fables. When they sée them returne to their vomit, and to wallowe againe

in

in the myer. When we ſée theſe things in o-ther, we muſt ſay, alas, they are examples for me, and they are lamentable examples. Let hym that ſtandeth take héede that he fal not. But God hath loued me, and hath choſen me to ſaluation. His mercie ſhal goe before mée, and his mercie ſhal follow in me. His mercie ſhal guide my féete, and ſtay me from falling. If I ſtaye by my ſelfe, I ſtaye by nothing, I muſt néedes come to grounde. Although al the worlde ſhoulde be drowned with the waues of vngodlyneſſe, yet wil I holde by the boate of his mercie, which ſhal ſafely preſerue me. If al the world be ſet on fire with the flame of wickedneſſe, yet wil I créepe into the boſome of the protection of my Lorde, ſo ſhal no flame hurte me. He hath loued me, he hath choſen me, hée wil kéepe me. Neither the example, nor the companye of others, nor the entiſing of the diuel, nor mine owne ſenſual imaginations, nor ſworde, nor fire is able to ſeparate me from the loue of God whyche is in Chriſt Jeſus our Lorde. This is the comforte of the faithful. So ſhal they waſh their hands in the bloud of the lambe.

Therefore ſaith Paule, you are my chil-dren: I haue begotten you in Chriſt, God hath giuen you vnto me, he hath made the Goſpel which is come vnto you by my miniſterie, fruite-

fruiteful in you, I ought to giue God thankes alwaies for you. What soeuer falleth vpon others, although others fal & perish, although they forsake Christ, and followe after Antichrist, yet God hath loued you, and giuen his sonne for you, hs hath chosen you and prepared you to saluation, & hath written your names in the booke of life.

But howe may we knowe that God hath chosen vs? howe may we sée this election? or howe may we séele it? the Apostle saith, Thorough sanctification, and the faith of trueth, these are tokens of Gods election. Haue you receiued the Gospel? it is the lighte of the worlde, it teacheth vs to knowe that God is God, and that we are his people. The credite you giue to the Gospel, is a witnesse of your election. We beléeue what so euer God speaketh, because it is the worde of God. For his worde is trueth. We beléeue that Christ is ỹ lambe of god, ỹ he hath taken away ỹ sinnes of the world: because it is the word of god. We beléeue that the bloude of Jesus Christ cleanseth vs from al sinne: because it is the worde of God. We beléeue, Christe came to saue sinners. Because it is the worde of G O D. We beléeue, G O D wil deferre hys wrath, and wil shew mercie for himselfe, for his own names sake: because it is the word of god. We be-

Io. 1.

1. Ioh. 1.

Mat. 9.

Esai. 48.

Psa. 22.

beléeue, they that truſt in the Lord, ſhal not be confounded, becauſe it is the word of god. We beléeue, we are ſaued by grace through fayth, and that not of our ſelues, it is the gifte of god: not of workes, leaſt any man ſhould boaſt: becauſe it is the word of God. We beléeue, without faith it is impoſſible to pleaſe God: and againe, that faith commeth by hearing: and again, that it is the gift of God: becauſe it is the word of God. It is the truth. We beléeue that Antichriſt ſhal be confounded, and bereſte of al his glory, becauſe the worde of the Lorde hath ſpoken it. His word is righteouſneſſe & trueth. We wil alwayes beléeue that is true, therfore we cannot but beléeue the word of God.

Eph. 2. Heb. 11. Rom. 10. Philip. Reu. 18. 19.

Fayth knoweth no falſhood, it beholdeth the truth only, & not al truth, but the truth of God. It is not ſetled vpō vanities, nor vpon errors. Vnleſſe it be trueth by the worde of GOD, what ſoeuer thou holdeſt in opinion, is not to be called fayth. The *Turke* is ſetled in errors, he perſwadeth himſelfe he is rightly ſetled, hée calleth his opinions, Faith & beléefe. Yet this is not faith, becauſe it is not the faith of truth, it hath not the worde of GOD to aſſure it. Therefore when men wil ſay, beléeue our Maſſes, beléeue oure ſacrifices: beléeue our tranſubſtantiations, and oure real preſences: beléeue vs whatſoeuer wée ſaye,

beléeue

beléeue that we can not erre, beléeue that you are in a good beléefe, if you say you beléeue as ỹ Church beléeueth, though you know not how or what the church beléeueth. They abuse and mocke the people of God. There is no trueth in this doctrine. It neuer past out of ỹ mouth of God. God ordained not Masses, nor that the priest shoulde offer sacrifice for the quick and dead. Therefore it is no matter of faith, it is follie, and vanitie, it is vngodlinesse, it is errour, it hath no substaunce. He that receyueth suche doctrine, maketh much of a shadowe, hée can not hold it.

Faith commeth by hearing, and hearing by the worde of God. The worde of God is trueth. The Gospel is the worde of God, and the power of God to saue them that beléeue. The beliefe of the Gospel is laide vp in our heartes by the spirite of God. He bringeth vs to the knowledge of the trueth. This spirite beareth witnesse vnto our spirite that we are the sonnes of God.

This spirite, teacheth vs to withdrawe our mindes from worldly cares, to cal our doings to a reckoning, to thinke of the dreadful day of iudgemente, to repente for our former sinnes, and to serue GOD in holinesse and righteousnesse. This spirite sheweth vs the mercie of God, helpeth vs to pray, and prayeth for

for vs, is our comforter, helpeth our infirmities, and maketh vs knowe the things that are giuen vs of God. This did Dauid ſæ, when he prayed, Create a cleane harte in mee oh God, and renue a right ſpirite within me. My hart is ſinneful, my harte is foule. Renue it with thy ſpirite, thy ſpirite is right, he ſhal make my harte cleane. Againe, take not thy holye ſpirite from me. I am thy ſeruaunt and the ſonne of thy handemayden, turne thy face away from my ſinnes: beholde me, and receiue me in thy mercie. Reſtore me to ỹ light of thy countenaunce. Open thou my lippes, and my mouth ſhal ſhew forth thy praiſe: ſtablish me with thy frẽ ſpirite. This ſtrẽgth we gather in God by his ſpirite. This comforteth vs in al temptations, & beareth witneſſe with our ſpirite that we be the childzen of god: that God hath choſen vs, & doeth loue vs, and hath prepared vs to ſaluation: that we are the heires of his glorie: that God wil kẽpe vs as the apple of his eie, that he wil defend vs, and we ſhal not periſh.

V. 15. Therefore, brethren, ſtande faſte, and keepe al the inſtructions whiche yee haue bene taughte, either by word or by our epiſtle.

God hathe ſet you in a race. Let no man hinder you, let no mã kẽpe you from ỹ goale.

stande fast and kéepe that doctrine whiche you haue receiued. Whē I was présent with you, I taught you by word of mouth: when I was away from you, I taught you by letters. I am careful for you. I beare you in my harte: and loue you in Christ Iesus. He hath giuen mée charge ouer you, he wil require you at my handes, I haue clensed and garnished your hartes by the word of trueth: take héede, take héede the wicked spirite come not, and bring seauen spirites worse than himselfe, and enter in, and dwel with you, and the ende of you bée worse than the beginning.

Remember Lots wife shée went not forth straight in the way appointed hir, but loked backe behind hir, and she became a pillour of salte: and so continueth vntil this day. A terrible example to those, whiche haue set theyr hande to the plough, and loke backe againe, and haue made them selues vnworthie the kingdome of heauen. God wil forsake suche, and make their hartes harde as a stone. You are the corne of the Lordes fielde, God hathe blessed you, growe then and be fruiteful vntil the harueste, that you may be gathered into ỹ Lords barn. You are the light of god, which god himself hath kindled: let no puffe of wind put you out. You are the house of God, God hath built you vppon a rocke: let no violence, nor tempestuous weather beate you down.

I haue ſpoken to you, I haue wꝛitten to you. I haue ſhewed you the whole counſayle of God. The wozd which I ſpake to you, is the wozde of God. I teſtifie befoze the Lozd, and cal God to witneſſe vnto my ſoule, that it is the truth of God, and not any deuiſe of mã. You did beléue it, you receiued it not as the wozd of mẽ, but as it is in dæde ẏ wozd of god. Become not nowe vnfaithful, although you ſpie many infirmities in your teachers: although you ſée them fal into offences, & ware couetous, and giue euil example in their life & conuerſation. Although you ſée the faith of many ſhaken, and that they haue put away from them a good conſcience, and turne backe from the loue of the Goſpel which they once ſæmed to profeſſe, and ſo are gone out from among you: yet ſtande you vpzight. Hold faſt the doctrine which you haue receiued: and continue in the things which you haue learned, and bée perſwaded that they are able to make you wiſe vnto ſaluation, thzough the faith whiche is in Chziſt Jeſus. Chziſt ſaith, woe bée to the wozld becauſe of offences, who ſoeuer ſhal offende one of theſe little ones, whiche beléue in mée, it were better foz him, that a milſtone were hanged aboute his necke, and that bée were dzowned in the depthe of the ſea. And agayne bée ſayeth, Bleſſed is hee Mat. 18. Mat. 11.

which is not offended in me. Therfore, worke your own ſaluation in trembling and in feare. Bleſſed is he that abydeth with Chriſt in temptations, and continueth faithful vnto the end.

V. 16. Nowe the ſame Ieſus Chriſte our Lorde, and our God euen the father whiche hath loued vs, and hath giuen vs euerlaſting conſolation, and good hope through grace,

17. Comfort your hartes and ſtabliſhe you in euerie worde and good worke.

After his exhortation that they woulde ſtand faſt, and continue faithful vnto the end: he turneth himſelfe to God, and prayeth him to loke vppon them mercifullye downe from heauen, and to fulfil the worke begunne, and to increaſe and multiplye his grace in them. So oughte al preachers and ſeruaunts of God doe in their ſermons. For, alas what are we? What is our worde? what is our labour without the aſſiſtaunce of God? we are, onely the voyce of a cryer in the Wilderneſſe: we cal vppon the people to prepare the waye of the Lorde, and to make his pathes ſtraight: wee giue warning, that the Lord is euen at hand. He that teacheth is nothing, hée that planteth is nothing: hée that watereth is nothing: our tongue is nothing: our worde is nothing: our witte is nothing. Peter is nothing:

thing: Paule is nothing. It is God whyche openeth the hartes of the people, and maketh them tremble at his wordes. It is God which giueth the encreaſe, and maketh his worde to be of force.

The Prophete ſayeth, The Lorde gaue the worde: great was the companie of preachers. It is the worke of God, both to make his worde mightie, and to make the people to receiue it, and yelde vnto it. Hee giueth vs hartes to feele the comforte of his worde, and to yelde our obedience in doing as the worde requireth. For he is the father of lights, from whom al giftes are powred downe vppon vs. We are the children of Adam: we are fleſhe and bloud, and nothing but vile claye and aſhes. Our eyes are dimme, our ſenſes dul, and our hartes heauie. Chriſt telleth vs truly, Without me yee can do nothing: neither heare the word, nor beleeue it. Pſa.68. Iohn.15.

I marke your preſence, that you are many gathered togither this daye in this place. Euerye man ſeemeth to ſtande with bente countenaunce, and earneſt lookes, and deſirous to learne. And albeit I whiche ſpeake am but a worme, vnworthie to creepe vppon the earth, yet the worde which we haue heard is the word of God, the worde of comfort, and the word of life. But God knoweth in al this

company how many haue eares to heare. In the Actes of the Apostles, when God opened their hartes, they vnderstode the Scriptures. Before, they heard, and knew not what they heard. Paule preached: Lydia a woman whiche solde purple heard him: the Lord opened hyr harte, that she harkened vnto Paule. Then she vnderstode his wordes, and beleeued. This cõfort is of God, who hath loued vs, and hath giuen vs euerlasting consolation, he wil giue you vnderstãding harts, and wil stablish you in euerie word, and good worke.

Act. 16.

Chap. 3.

Vrthermore brethren, pray for vs, that the worde of the Lorde maye haue free passage, and be glorifyed euen as it is with you.

Pray for me, that I may be a faithful seruaunte, doing the wil of GOD from my hearte, that he wil open my mouth boldlye to publishe the secrete of the Gospel, and to declare the riches and glorie of his kingdome. For of my

selfe

ſelfe I am nothing. I haue not the key of Dauid, I can not giue light vnto the worlde, and am not able to open the hartes of the people. That the Worde of God maye haue free paſſage: he ſaith not, pray for vs, that my worde may haue paſſage: or, that my name maye be ſpoken of and glorifyed: or, that the people may beholde my doings and talke of me. For, we preach not our ſelues, but Chriſt Jeſus the Lorde, and our ſelues your ſeruauntes for Chriſtes ſake. I am but an vnprofitable ſeruaunte. I am the poore Oxe that treadeth out the wheate: I am a poore cryer to proclaime the wil of the Lord. 2 Cor. 4.

Praye you that the worde of the Lorde may haue frée paſſage, that ỹ Goſpel of Chriſt may be glorifyed, that the hartes of the people may be readie and grédie to receiue it, that the kingdome of heauen ſuffer violence, and the violent take it by force: that the worde may ſo poſſeſſe the hartes of the people, as fire hath paſſage throughe ſtubble: that it maye ſhine as the ſunne beames ouer al the world: that it maye bée knowen from Eaſte to Weaſt, and from Northe to South. In thys ſorte praye, that the worde may haue a glorious entraunce into you and alſo among other. Herein ſhal appeare

the loue you haue to the Saintes, and the zeale you beare to the houſe of God, when you wiſhe others to be partakers of this bleſſednesse with you: when you ſæke not your owne glorie, but the building of the Churche of Chriſte: when you pray that God wil be merciful vnto others, as vnto you: that a lighte may be giuen to them whiche ſitte in darkenesse and in the ſhadowe of deathe: that they maye knowe the time of theyr viſitation.

Pſa.67. Suche a prayer made Dauid, God be merciful vnto vs, and bleſſe vs, and cauſe his face to ſhine among vs: that they maye know thy waye vpon earth, thy ſauing health among al nations. Let the people praiſe thée oh God let al the people praiſe thée. Thus did Hieremie pray, Turne thou vs vnto thee oh Lord, and we ſhal be turned. Giue vs a newe harte and a newe ſpirite, encline our hartes vnto thy teſtimonies, that we maye knowe and feare thy name. So did Chriſte teache vs to pray, Hallowed bee thy name, among the infidels which knowe thée not, let thy name be had in reuerence amõg al people. Thy kingdome come, thy wil be done Ther is no other god but only thou, let al the earth come & worſhip thée. Euen ſo muſt we alſo pray, that the word of God may haue frée paſſage, and his name be glorifyed in al places.

Iam.5.

Mat.6.

V.2. And

V.2. And that we maye be deliuered from vnreaſonable and il men: for al men haue not faith.

3. But the Lorde is faythful, whiche wil ſtabliſhe you, and keepe you from al euil.

4. And wee are perſwaded of you thorowe the Lorde, that yee both doe, and wil doe the thinges whiche wee commaunde you.

5. And the Lorde guide youre hartes to the loue of GOD, and the wayting for of Chriſt.

From vnreaſonable and euil men. **Whiche conſpyre agaynſt the Lorde, and his annoynted: which blaſpheme that good name that is called vpon vs. Such were** Iannes **and** Iambres, **whiche reſiſted** Moſes **in the time of the lawe. Such were they in the time of the Prophets, which ſayd,** The worde that thou haſte ſpoken vnto vs in the name of the Lorde, wee wil not heare it of thee. But we wil doe whatſoeuer thing goeth out of our owne mouth, as to burne incenſe to the Queene of Heauen, as we haue done, both we and our fathers, oure Kings and our Princes. **Such were in the time of the Goſpel the Scribes and the Phariſes,** Which made the commaundement of God, of no authoritie by their tradition. **Which turned** Ierem. 44. Mat. 15.

darknesse into light, and light into darkenesse. Such was Alexander the copper smith. Suche were others. The whole Scriptures are ful of such. They were false prophets, false Apostles, false bretheren. They caused deuision in the churche. They went out to preach in the name of Christ, but inwardlye they were rauening wolues.

Such were in the dayes of our fathers, and suche there are in our dayes, suche Iannes and Iambres, such idol worshippers, suche scorners of Gods word, suche scribes and Pharises, such Alexanders, such false prophets, false Apostles, and false brethren, we haue more than a good many in our dayes. They pretend the Gospel: no man more. In company of protestants, they wil be protestantes, in company of others, they are quite become contrary. They come to the church, and receiue the holy communion: they resorte secretelye to corners where they heare masse. They like the one, and like the other. They like the light, and they loue darkenesse, & make no differēce betweene thē. These are readie to serue Christ, and also readie to serue Antichrist: faithful neyther to God, nor to Baal. And this is among many counted the highest poynt of wisedome, to be able so to coloure and hyde himselfe, that you shal not know what profession he is of, to what church

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he ioyneth himſelfe, what religion he holdeth, whoſe word or Goſpel he followeth, in what GOD hée beléeueth. Such there are. And they onelye, bée the ſinguler men, reckoned the fyne wittes, and cunning fellowes of the world.

This is to be lamented, that in a chriſtyan eſtate there ſhould be any ſuche. That they at whoſe handes God ſhal require a ſtraighter accoumpt, than of others: becauſe he hath giuen them the vſe of greater talents, either of wit, or of learning, or of prefermét, or of riches, ſhould ſo miſpend the good giftes of GOD, or vſe his talentes to ſuch euil purpoſe, that they more than al other, ſhoulde deuiſe meanes howe to denye Chriſt among men, and as muche as in them lieth to ſéeke to crucifie agayne the Lorde of glory.

The *Iewes* deale not ſo wickedly, the Turkes deale not ſo traiterouſly. The Iewe, although his caſe be miſerable, and his hereſies moſt dãgerous: yet he is earneſt in his folly: he wil not diſſemble his profeſſion. The Turke is faythful vnto Mahomet, and wil not denye, or forſake him.

Theſe falſe bretheren, and diſſembling chriſtians are worſe than Iewes and Turkes. They are voyde of conſcience, voyde of fayth, voyde of feare, of ſhame, and of

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the grace of GOD. They are filthie swine, shameless dogges, and the enemies of the crosse of Christ. These hinder the passage of the Gospel, and blaspheme the holy worde of their saluation, and do al that in them lyeth to abolish the light of Gods truth. S. Paule telleth vs, al men haue not fayth, many hartes lie naked and voyde of faith, many seeme to liue, and yet are dead.

Howsoeuer these men carie out their doings in this life, they cannot mock God. He knoweth who are his. Christ shal saye vnto these cunning witted dissemblers, depart from mee ye hipocrites, I knowe you not. You shal receiue your portion with the diuel and his Angels.

Pray that we may be deliuered from suche vnreasonable and euil men: that they stoppe not the free passage of the Gospel: that they may haue no power against the glory of God. Then shal it appeare, that God is faythful in al his woordes, and holy in al his workes: that his truth and mercie shal last for euer. He wil establish vs in al goodnesse, and defende vs from al euil: he wil keepe vs from al the power of Satan: he wil keepe vs from al temptation, that the wicked shal not preuayle agaynst vs.

And we are perswaded of you through the Lord,

Lorde that ye both doe and wil doe the things which we warne you of. You knowe what commaundements we gaue you by the Lord. I ſpake vnto you the wil of GOD, and not mine owne. I was vnto you but a meſſenger, to deliuer vnto you ſuch an errand as GOD ſent vnto you: I hope ye haue receiued it in ſuch duetie as becommeth, and that you both doe, and wil hereafter obey it. I am your phiſitian. The receipt which I haue giuen you, is ſoueraigne, and ſhal worke your health: I truſt it tarieth with you, & you breake it wel, I haue ſpoken vnto you in the name of God. His name is holy. He wil cauſe that my labor ſhal not be in vayne, but wil make it fruitful in you. Although al men haue not fayth, yet al men are not voyde of fayth. Although there be many, the children of this world, yet there bee ſome the childrē of light: he that is of GOD, heareth the word of God. They that be the ſonnes of God are obediente to the wiſedome of god their father. God guide your harts, that you may loue him, that you may knowe what good God hath wrought vnto your ſoules: that you may ſée the depth of his mercy: that in al your tribulation and aduerſitie vnder the croſſe, and in your death, you may looke for the day of Chriſt: when the trumpet ſhal be ſounded, the graues ſhal be opened, the dead bodies

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shal come forth, and we shal bée taken vp into the cloudes: then shal he chaunge our vyle bodye, that it may bée like his glorious bodye: then shal we bée like the Angels of God, wée shal sée God face to face, and rest with him for euer.

V.6. We warne you bretheren in the name of our Lorde Iesus Christe, that yee withdrawe your selues from euerye brother that walketh inordinately, & not after the instructiō which he receiued of vs.

Mat. 13. The kingdome of God is like to a drawe net caste into the Sea, that gathereth of al kinde of thinges: it is like a fielde, wherein groweth both corne and wéedes. Sundrie Virgines wente oute to wayte vppon the Spouse, some were wyse, some were foolishe: some had oyle in their Lampes, some had none. Manye came to the mariage, some hadde their wedding garment, some lacked it. Manye are called, but fewe are chosen. Some beare the name of christians, yet liue in Vsurie, to the spoyle and vndoing of their brethren. Some beare the name of Christians, yet liue in adulterie and fornication, as the heathen whiche knowe not god. These be they through whō the name of God is euil spoken of.

Therefore sayeth Paule, I warne you that you

you withdrawe your ſelues from euerye bro-
ther, that walketh inordinatelye. Forſake
him, refuſe his companye, eate not with him,
drinke not with him, that ſo hæ may be aſha-
med of his filthineſſe. Receiue him not to your
houſe, nor bid him God ſpæde. For he that bid-
deth him, God ſpæde, is partaker of his euil
dædes. Haue you no fellowſhip with the vn-
fruitful workes of darkeneſſe, but euen re-
proue them rather. A little leauen doth leauen
the whole lumpe. The wrath of god ſhal come
not only vppon thoſe whiche commit wicked-
neſſe, but alſo vpon al thoſe which conſente to
the working thereof. Among the *Corinthians*
one had committed inceſt, & taken his fathers
wife. Sainte Paule ſayeth, Let ſuch one be de- 1.Cor.5.
liuered vnto Satan, for the deſtruction of the
fleſhe, that the ſpirite may be ſaued in the day
of the Lorde Ieſus. Delyuer him vp to Sa-
tan.

Marke his wordes, and in what caſe he ſpea-
keth thē. For, they that delite in wickedneſſe,
and are ſold ouer vnto ſinne, which are filthy,
and increaſe in filthineſſe: They are not of
God, they haue no part in the churche of God.
The Diuel and Satan hathe power ouer
them, therfore deliuer them vp vnto Satan.
The rewarde of ſinne is death: the ſoule
whiche hath ſinned, ſhal dye. For this

cauſe

cause hath the church of God ordained excommunication: that he which hath done wickedly may be ashamed: that others who are guiltlesse may be afrayde, and that the heaue displeasure of God may be auoyded.

We warne you (sayth he) in the name of our Lorde You know me, and my name, and that I am an Apostle of Christ. But the commandement which I giue you, is in the name of our Lorde Iesus Christ. I warne you by the glorious day of his comming, that you withdraw your selues from euery one that liueth inordinately. Receiue him not to your companie, bid him not God spæde, that you be not partakers of his euil, that he maye knowe his filthinesse, and bee ashamed. Yet let vs praye for suche, that they may be sorye, that they maye knowe whome they haue offended, and turne agayne vnto the Lord. For, God would not the death of a sinner, but that he repent of his wickednesse, and liue. The mercye of God is aboue al his workes.

V. 7. For ye your selues know, how ye ought to follow vs: for we behaued not our selues inordinately among you.

8. Neither tooke we bread of anye man for naught: but we wrought with laboure & trauaile night and day, because we would not be chargeable to any of you.

9. Not

9. Not becauſe we haue not authoritie, but that we mighte make our ſelues an enſample vnto you, to follow vs.

10. For euen when we were with you, this wee warned you of, that if there were anye, whiche would not worke, that he ſhould not eate.

11. For we heare, that there are ſome which walke among you inordinately, and work not at al, but are buſie bodies.

12. Therefore them that are ſuch, we warne & exhort by our Lord Ieſus Chriſte, that they worke with quietneſſe, and eate their owne bread.

13. And ye, bretheren, bee not wearie in wel doing.

Here Paule maketh his ſpæche againſt thoſe who vnder the pretence of the Goſpel liued idlely, and would not labour. Take an example of me, I liued not ydlelye, I earned my bread, I was not chargeable to any. Doe you as you haue vs for an example. So oughte the ſeruaunts of God to liue, that their wel doing maye be a patterne for the people to followe.

Saint Paule telleth Timothie, A Biſhop muſt be vnreproueable. Ye ſayth not, without ſin: for no man is without ſinne. But, without rebuke. And agayne, Let no man deſpiſe thy youth, but bee vnto them that beleeue, an en- 1. Tim. 3. 1. Tim. 4.

sample in worde, in conuersation, in loue, in spirite, in faith, and in pureneſſe And vnto Titus the bishop of *Candia* he sayth, In al things shewe thy selfe an ensample of good workes, with vncorrupt doctrine, with grauitie, integritie, and with the wholesome word, whiche cannot be condemned, that he which withstãdeth may be ashamed, hauing nothing concerning you to speake euil of. So, in this place to the *Thessalonians*, he sayth, you behold my conuersation, how I haue liued among you. Be ye followers of me: let me be ẏ patterne for you to follow. Such should be the speech of al those who are bishops & ministers in ẏ church of god. They must walke so vprightlye, ẏ they may be vnto al others the patternes of good life, of liberalitie, of mercie, & of loue. They must cary ẏ arke of ẏ Lord, ẏ the people may follow thẽ.

We behaued not our selues inordinately, &c. Whereas I was an Apostle of Christ, the first fruites of the gospel, a chosẽ vessel, called from aboue, and set aparte from mine owne businesse, to be the embassadour of God into the world, and had so much to do: Yet I vsed my handes, and payned my body, to get my bread. I liued like one of Adams children in trauaile of my body, and sought my bread in the sweate of my browes. Not that I might not lawfully haue liued vppon you, and haue required my maintainance at your hãds. It was lawful for

me to haue done ſo, for the workeman is wor-
thy of his hyre. God hath appointed, ỹ he which
teacheth the Goſpel, ſhal liue by the Goſpel.
This matter S. Paule reaſoneth with the
Corinthians, Haue wee not power to eate and 1. Cor. 9.
drinke? or haue we not power to leade about a
wife, a ſiſter, as wel as the reſt of the Apoſtles,
and as the brethren of the Lorde, and Cephas?
Who goeth a warfare at any time at his owne
coſt? Who planteth a vineyard, and eateth not
of the fruite thereof? or, who feedeth a flock,
and eateth not of the milke of the flocke? I
might eate and drinke at your charge, and re-
quire charges of you for me, and myne. I
am the ſouldier of God. Chriſt is my captain:
I haue planted the vine of the Lord of hoſts a-
mong you, I haue fed you, you are the ſhæpe of
the houſe of Iſrael. The hire due to the ſouldi-
er: the fruite whereof he ſhould eat which kee-
peth the vine, & the milke which Chriſts ſhæpe
yelde to their feeder, is nothing elſe but your
charitable beneuolence towardes the ſer-
uants of Chriſt. Again, It is written in the law
of Moyſes. Thou ſhalte not muſſel the mouth
of the Oxe that treadeth out the corne. He tra-
uaileth for thee, that thou mayſt liue. Suffer
him to lick a little for his paynes. We are the
Lordes Oxen, we threſhe forth his corne.
If we haue ſowne vnto you ſpiritual thinges,

is it a greate thing if wee reape your carnal thinges? We are Gods husbandmen, we trauaile and take paynes, we plough, we sowe, we harrowe, we are abroade in wynde and weather, in storme, in hayle, in lightning and thunder. No man knoweth the care the poore husbandeman taketh. Winter, nor Sommer, our worke is neuer at an ende. Nowe if wee by oure labour minister to you the bread which commeth from heauen, is it much that you geue vs the bread of the earth? Doe you not knowe, that they which wayte at the altare are partakers with the altare? It hath so seemed good vnto god, it is his appointmente, hee hath established it by his lawe, and it is moste agreeable to the lawe of reason, and nature.

Yet this is also to be weighed in the consideration hereof, that whosoeuer asketh the pay of a soldiour, must buckle his armour, and goe a warfare. He that drinketh the wyne, muste plante the grape: hee that requireth milke, muste feede the flocke: hee that wil not be musseled, must thresh the corne: he that reapeth carnal thinges, muste sowe spirituall things: he that requireth ỹ bread of the earth, must minister to his hearers the bread of heauen: he that wil liue of the sacrifice, or of the altar, or of the Gospel: must offer the sacrifice,

waite

wayte vpon the altar, and teache the Goſpel. He that teacheth not the goſpel, noꝛ careth foꝛ the teaching: he that ſerueth not the altar, noꝛ careth foꝛ the ſeruing: he that goeth not on warfare, that planteth not, that fædeth not, that thꝛeſheth not, that plougheth not, that trauaileth not, that taketh no paynes, that abideth not lightning, thunder, wind, weather, ſtoꝛme and hayle: hæ that careth not to doe theſe thinges: I can make no account of him. Hæ is not within Paules reckoning. The woꝛkeman is woꝛthye of his hyꝛe. But what right hath he to the hyꝛe which is not a woꝛkeman?

I might, ſayth he, haue receiued mayntenance at your handes. But I toke nothing, that I might be an erample foꝛ you to follow, that none ſhoulde liue ydlely, but that they worke with quietneſſe, and eate their owne bread. Idleneſſe is the mother of al miſchiefe. An idle packe, is as if he were alreadie deade. His fæte ſerue him not to trauayle: his hands helpe him not to woꝛke: his eyes ſerue him not to ſæ his eſtate: his hart regardeth not the tyme & miſerie of his age. Beggerie falleth vpon him, & gnaweth his bones, but he fæleth it not. Foꝛ he is, as if he were alreadie deade. Salomon ſayth, Hee that followeth ydleneſſe, hath no vnderſtanding. Prou. 12. And agayne, Hee Prou. 28.

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Prou. 28. that followeth idlenesse, shalbe filled with pouerty. He is vnprofitable to himselfe, and vnto others. His children shal begge at euery doore.

Pro. 20. Agayn, he sayth, The slouthful wil not plough because of winter; hee shal begge in sommer, but haue nothing That is, men that haue receiued increase of Gods blessing by taking paynes, shal denie breade vnto suche, and vpbrayde them for their ydlenesse, and so driue them to labour. They wil say, as it is deuised that the ant said, in like case to the grashopper. In the sommer thou diddest nothing but sing, therefore thou mayste sterue in the winter. These extremities be great, if a mã wil weigh them aduisedly. Yet Ecclesiasticus sayeth farther, Ecclesi. 23. Idlenesse bringeth much euil: It is an euil teacher. He that doth nothing is il occupied. The minde of man is euer stirring and doing somwhat. If it be not doing wel, it is doing il. Water is cleare, and fayre, fresh and comfortable: yet if it stande stil in a hole, or bee kept long in a vessel, whence it hath no issue, it wil rotte and smel, and be vnholesome. Euen so it fareth with the sonnes of Adam, if they haue nothing to doe, no waye to bestowe their witte, they wil rotte and proue vnholesome and deuise mischiefe al the day long.

What is it that filleth the prisons, and bringeth

geth ſo many to the gallowes, and cauſeth ſo many parents to bewayle the vntimely death of their children, but ydleneſſe? when the poore wretches haue receiued their iudgemente, and come to the place of executiõ, and ſtande on the ladder, what counſaile giue they to yong men, and to children, but to beware of ydleneſſe? what is cauſe of ſuch, and ſo many diſeaſes in the body? Aſke the Phiſitions, and they wil tel you, idleneſſe. Whereof riſe mutterings in Cities agaynſt Magiſtrates? whereof riſe rebellions in kingdomes againſt Princes? You canne giue no greater cauſe thereof than idleneſſe. Behold (ſayth the Lord) his was the iniquitie of thy ſiſter Sodome, pride, fulneſſe of bread, and abundance of idleneſſe. This was it that called for fire downe from heauen, and waſted ſo many cities into aſhes. Chriſt ſaith, Of euery idle word that men ſhal ſpeake, they ſhal giue an account therof at the day of iudgment. If we ſhal make account for our ydle wordes, what ſhal we doe for our idle handes, for our ydle fœte, for our ydle bodye, for our ydle ſoule? what accoumpte for al our idleneſſe, ſhal we make at the daye of iudgemente?

Ezec. 16.

Mat. 12.

We warned you, ſayth the Apoſtle, that if any would not work, the ſame ſhould not eat.

This is a harde saying. Yet sayth Paule, I my selfe haue kepte it. I haue fulfilled it in mine owne bodye. Hée doth not saye, if any be sicke or weake, or impotente, and cannot worke, but if anye bée ydle, and frowarde, and wil not worke: to such a one giue not to eate. That so he may sée the daunger of ydlenesse,
Ephe.4. and worke with his handes the thing whiche is good, that hee maye haue to giue him that needeth. It is not lawful to giue them the bread of the Church, and the almes ordayned for releéfe of the poore. This bread they may not eate.

But you wil say, kings & counsailors, bishops, preachers, and al other sortes of learned men neither plough, nor sow, nor hedge, nor ditch, nor vse such painful labour of the bodye: they sit at rest and liue idlelye. They that so think are deceiued. The toyle which Princes take, and the great cares wherewith they are occupied, passe al other cares in the worlde. Sainte
1. Tim.3. Paule calleth the office of a Bishop, a good worke. If a Bishop, or minister study ỹ scriptures, preach the gospel, catechize the children, and take a care of the soules of Gods people: if he sowe the Lordes fielde, feéde
2. Cor.11. the Lordes flocke, threshe the Lordes corne, and walke before the people carefullye: if hée haue the care of the churches, and canne say

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with the Apostle, who is weake, and I am not weake? who is offended, & I burne not? any offence that is giuen to my brother, is to mée as a fire, or as a torment. If hée be instant in season, and out of season: if he do the worke of an Euangelist, and make his ministerie fully knowen: he shal finde himselfe occupyed, and not be idle. 2.Cor.11. 2.Tim.4.

The maister of the shippe séemeth to bée idle, to sit stil, and to doe nothing. He stirreth not the pumpe, he driueth not the oares, hée soundeth not the déepe, he rideth not the ropes, hée skaleth not the shrowdes, he runneth not hither and thither, forewarde or backwarde, vnder the hatches or aboue. He sitteth stil, holdeth his peace, and loketh vpon the loade starre, and in appearaunce doth nothing. But his labour passeth al the reste. Without his labor, al the paines which the other Mariners take were losse. Were it not for his labour, the shippe woulde sone strike vppon rockes, and be stayed in the sandes, and they al should perishe. Euen so fareth it in the state of princes, and of their counsaylours, they séeme to do nothing, yet they do al things, which is for the peace and the wealth, and the safegard of al the people.

Bee not wearie in wel doing: many occasions to discourage you to do wel. The worlde

is ful of lets, but be you stedfast, vnmoueable, & abundant alwaies in the worke of the Lord, for as much as you know ý your labour is not in vaine in the Lord. Stand fast, and kéepe the instructions, which you haue bene taught. Distribute to the necessitie of the saints. Do good vnto al men, especially to them that be of the housholde of faith. Liue not after the lustes of men in wantonnesse, drunkennesse, and glutonie, and in abhominable idolatrie. Though they speake euil of you, because you runne not with them vnto ý same excesse of riot: though the Diuel cast you into prison, and there you haue tribulation, be you faithful vnto deathe. They that haue afflicted you shal giue an accompte to the righteous iudge: and the afflictions which you suffer in this present time are not worthie of the glorie whiche shal bée shewed vnto you.

V. 14. If anye man obey not this our saying, note him by a letter, and haue no companie with him, that hee may be ashamed.

15. Yet counte him not as an enemie, but admonish him as a brother.

You haue bene taught not only what you shal beléeue, but also how yée oughte to liue: be yée doers of the word, and not hearers onelye. If any despise & wil not follow our doctrine, forsake him, & let him haue no fellowshippe

with

wyth you: that, so he maye be ashamed, and repent, & turne again to ỳ obedience of Christ. But lay apart al bitternes, & anger, & wrath. Reproue him, but hate him not. Kil the sinne ỳ is in him by al the meanes you can, for it is the worke of the Diuel: but recouer again the mã ỳ did offend, & restore him if it be possible, by exhortation, and by your prayers made for him: for he is the creature of God.

Here I haue good occasion to speake of excõmunication, a principal parte of the discipline of ỳ Church: a matter which many know not, which some do fouly abuse, & ouer lightly giue forth, & which many regard not as they ought. It cutteth vs of from the bodie of Christ, & remoueth vs from the fellowship of the Gospel. Let no man despise it. It is the sword of God, the power of the holy ghoste, the discipline of Christ, it is an ordinaunce which the Churche hath receiued from aboue.

By it the Goates are diuided from the Lambes, the wæde from the good corne, and the sonnes of GOD from the sonnes of Belial. It hathe continued from the beginning, and hath bene vsed in the Church of Christ, in the sinagogue of the Iewes, in the lawe of Moses, and before Moyses receyued the lawe: among the Patriarches, and the Prophetes, and the Apostles of Christe. Christ saieth, If thy brother trespasse againste thee, Mat. 18.

in doing any wickednesse, Goe and tel him his fault betweene thee, & him alone: if he heare thee thou hast wonne thy brother. But if hee heare thee not, take yet with thee one or two: and if he wil not vouchsafe to heare them, tel it vnto the Church, publishe it, and make it knowen: And if he refuse to heare the Church also, if he continue wilful, and stande in hys wickednesse: Let him be vnto thee as a heathen man and a publicane. This forme of excommunication our sauiour hath set downe, wherby the wicked and vngodly are remoued from the Church of Christ.

So Saint Paule speaketh of him that liued in filthinesse, with his fathers wife. That they giue him no comfort in wickednesse, but take awaye the euil from among them. Let
1.Cor.5. suche one, sayeth hee, Bee deliuered vnto Sathan, for the destruction of the flesh, that the spirite maye bee saued in the daye of the Lorde Iesus. Companie not togither with fornicatours. If anye that is called a brother, be a fornicatour, or couetous, or an idolater, or a railer, or a drunkarde, or an extortioner, with such one eate not. Let him be put away from the companie of the faithful. So did Saint Paule excommunicate Himenæus, and
1.Tim.1. Alexander, and deliuered them to Satan, that they might learne not to blaspheme.

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In the lawe of Moſes God commaunded the children of *Iſrael* to put out of the hoſte euery leaper, ỹ they ſhould neither eate, nor drinke, nor walke abroade, nor come to Churche, nor offer ſacrifice, nor make their prayers with the people. Such one, whether ſo euer he wente, hid his face, rent his clothes, gaue warning to auoyde his company, and to flie from him, becauſe he was foule and filthy. His handes were filthie, and made the water vncleane, his breath was corrupt, and infected ỹ ayre. So miſerable was his caſe. This was a kind of excommunication: in ſuch ſort were the filthie diuided from the cleane. Num. 5.

God alſo ſette downe thys ordinaunce to Abraham, that euerie vncircumciſed man, childe ſhoulde be cut off from his people, becauſe hée hath broken the couenaunte. Thys ordinaunce of excommunication God hathe appointed againſte Idolaters, againſte fornicatours, and craftie deceyuers, and other ſuche like offenders in the ſeauen and twentith of Deuteronomie, Curſed be the manne that ſhal make anye carued or molten Image, an abhomination vnto the Lorde, the worke of the handes of the crafteſman, and putteth it in a ſecrete place. And al the people ſhal aunſwere and ſaye, Amen. Curſed bee he, that maketh the blinde goe out of the waye: and al Gen. 17.

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the people shal aunswere and say, Amen. This is excommunication. This is the vse of the keyes. This is that, of which Christe spake,
Luke.10. He that heareth you, heareth me, and he that despiseth you, despiseth me: & he that despiseth me, despiseth him that sent mee. And,
Ioh.20. Whosoeuers sinnes yee remit, they are remitted: and who soeuers sinnes yee retaine, they
Mat.18. are retained. What soeuer yee binde on earth, shal bee bounde in heauen: and what soeuer yee loose on earth, shal bee loosed in heauen. That whiche you saye, shal bée confirmed: it shal continue and stand for euer.

If any therfore be excommunicate from the Church, and remoued from the fellowship of the Gospel, and from the hope of the life to come: let him humble himselfe, and pray vnto God, that he wil open his eyes, and that hée may sée in what case he standeth. Let him laye forth his heart in the sight of God, and consider his fault, and beholde his miserie, & thinke thus with himself: I was sometimes the child of God, and a member of his bodie: I was a braunch of the vine, which God hath planted: and a sheepe of his pasture. But now alas I am deuided from the pastures of life. I am fruiteleste and withered, and cut of from that blessed vine, I receiue no moysture from that heauenly rote: I am no more a member of

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the bodie of Chriſte. I am out of Paradiſe, and haue no ioye, or pleaſure, I am out of the temple and cannot offer any ſacrifice: I am fallen from that heauenlye *Hieruſalem*, from the Citie of God, from the fellowſhippe of the Saints, and can not knæle downe, nor lift vp my handes, nor make my prayers. GOD wil not heare me, I am none of his: I am as a heathen and a publicane, I can not thinke of thoſe things which are on high aboue.

But why art thou cut off from thy brethren, and baniſhed out of the flocke of Chriſt: becauſe of thine vngodlyneſſe, and lœſeneſſe of life. Becauſe thou haſte offended heauen and earth: and haſte offended againſt the Church of God. And liued in fornication, and adulterie: and both thy body & thy minde are defiled: thou art vnworthie to dwel in the houſe of God: his houſe is holy.

By what authoritie is this done? thou muſt not thinke that the Iudge or the Officer doth it. It is not the iudgemēt of any mortal man. It is the iudgement of the almighty, and euerlaſting God. It is his hande that bringeth this to paſſe againſte thée. It is his word, it is his key. His hand is mightie, hys worke ſhal ſtande, his worde is forcible, hys key is the key of Dauid, it openeth, and no man ſhutteth, it ſhutteth and no mā openeth.

God

God is departed from thy harte: his spirite wil not dwel in a filthie soule: there is no agrëement betweene God and Belial. Thy soule is voide of grace and of the feare of God.

What becommeth of thée in this case? Whether doest thou goe, into what miserie doest thou fal? into the gulfe of death: into the seate of pestilence, and the power of Sathan, & the snares of the Diuel, & into a reprobate minde. Thy harte followeth him: thy soule serueth him. He is the father of al the childrē of disobedience, and his children followe him. Thou art filthye and increasest in filthinesse, the feare of God is not before thée, thou doest not acknowledge thy sinne, because of the blindnesse of thy hart.

Wreake not thy selfe vppon thy neighbour that accused thée, nor vppon the Judge, that pronoūced sentence against thée. The sētence is none of his: this is not his worke, he hath not iudged thée. The hande of God is stretched forth to thy punishment: it is thine owne life, and wickednesse which forceth iudgemente vpon thée. The Judge sitteth in the place of GOD, in the seate of iustice: hée can not blesse, that GOD hathe cursed: hée muste nédes doe righte and equitie. Hée séeth the abhomination of thy lyfe, hée

séeth

ſæth the filthineſſe which thou haſt done in the houſe of God, and therefore ſaieth: *In nomine Dei, &c.* in the name of the liuing God, and of Jeſus Chriſte, before whome I ſtand, and before whome all fleſh ſhal appeare: by the authoritie of his worde, and by the power of the holy ghoſte, I diuide thæ from the felowſhip of the Goſpell, and declare, that thou arte no more a member of the bodie of Chriſte, thy name is putte out of the boke of Life: thou haſte no parte in the life to come: thou art not in Chriſte, and Chriſte is departed from thée. I deliuer thée to Sathan, the prince of darkeneſſe. Thy reward ſhal be in the lake that burneth with fire and brimſtone. Thou ſhalte ſterue & wither, and not abide. The grace of GOD is taken out of thy hearte. The face of the Lord is againſt all them that doe euill, they ſhall not taſte of hys mercie.

As for the Judge and Miniſter, which gyueth ſentence againſte thée, hée mourneth and lamenteth for thée. When he ſtriketh thée, hée ſtriketh himſelfe. We are all one fleſhe, and one bloude, and altogither make one bodie, and are one an others members. Therefore, when he doth excommunicate thée from the brethren, hée cutteth off an arme from hys owne bodie. Ieremie dealte roughly wyth

the people that offended God, and threatned them, that the enemie ſhould come vpō them, the ſworde ſhoulde deuoure them, and they ſhould be vtterly deſtroyed, yet he wiſhte that he had a ſtreame of teares, that his hart might haue wherewith to mourne for their tranſgreſſions.

Dauid prayeth that God wil ſtretch forth his hande vpon the wicked, Scatter thē abroad by thy power, and put them downe oh Lorde our ſhielde. Againe, Let them be chaffe before the winde, and let the Angel of the Lord ſcatter them. And againe, Let their table bee a ſnare before them, and their proſperitie theyr ruine. Againe Let his prayer be turned into ſinne. Aide him not, heare him not when hée calléth vnto thée. Yet he ſayth, I ſaw the tranſgreſſours, and was greeued becauſe they kept not thy word. I pyned awaye and conſumed to death, the griefe was ſo deadlye vnto my ſoule.

Pſa.59. Pſa.35. Pſa.69. Pſa.109.

Chriſt cryed out woe vppon Corazin, and Bethſaida: vpon the Scribes and Phariſeis: yet when he came nigh to *Hieruſalem* he wept ouer it, Saying, oh if thou haddeſt euen nowe at the leaſte in this thy daye knowen thoſe things, which belong vnto thy peace: but now are they hid from thee. Thine enemies Shal make thee euen with the grounde, they ſhal

Luke.19.

not

not leaue in thee a ſtone vpon a ſtone, becauſe thou knoweſt not the time of thy viſitation. Euẽ ſuch a ſorrow alſo had S. Paule for thoſe y offended God, Who is weake, and I am not weake, who is offended and I burne not? My body is ſhaken, my hart is wounded for them, ſuch a care haue I for the Church of God. 2. Cor. 11.

It is reported of Iohn the Euangeliſte, that he commended a yong man to the education of a certain Biſhop nigh to Epheſus: and when he hearde that he was fledde and followed the companie of ſuche as were diſſolute, riotous, and giuen ouer to al maner lewdneſſe: he was careful for him, and ſought him out. And came to the place, where hæ and hys yl companie were. When the yong mã knew him, he was aſtonyed, and fled away frõ him. But the olde man followed him, and cryed, oh my childe turne againe, turne vnto me, I am thy father, I haue begotten thée in Chriſt Ieſus. I come not to hurt thæ, there is yet hope of ſaluation, I wil make aunſwere vnto Chriſt for thæ. Fal to the ground, holde vp thy hands, aſke mercie of God, he is merciful and wil receiue thæ. At theſe words the yong man caſt downe his weapons, and trembled, and wept bitterly, and was conuerted. *Euſ. li. 3. cap. 23.*

When Dauid heard of the deſtruction of that 2. Sam. 18.

wicked wight Absalon, he wrong his hands & wept saying, O my son Absalon, my son, my son Absalon, woulde God I had died for thee, oh Absalon, my sonne, my sonne. Such a care, such a loue, and zeale hath a godly minister ouer his people, if he be a true pastour, whiche hath taken his calling from God, and hath due consideration of his charge.

He weepeth for the sinnes of the people, as did Ieremie, he gusheth out into teares, and consumeth awaye as Dauid, because of the vngodly: he is wounded at harte, and trembleth, as Paule, to see them perishe. He seeketh for thē, calleth after them, that they may returne, to him as did Iohn the Euangelist: and is willing to die for their sake, if so be he might redeeme them, as Dauid was for Absalon. The people are his children, he is their father. Albeit they be wicked, and filthie: yet he presenteth himselfe before God for them, and poureth forth his prayers: and saith, sanctifye thē oh Lorde, sanctifye them with thy trueth, thy worde is trueth. Let their hartes see the wrath to come, and thy heauie displeasure, whiche they haue deserued, and hangeth ouer their heades. They are thine, saue them, and let not Sathan preuaile against them. Turne thē oh Lorde, and they shal be turned. Giue them a newe harte, and renewe a cleane spirite in them,

them, that they may feare thée al the dayes of their life. Turne away the captiuitie of theyr ſoules. Bring them to the felowſhippe of the Goſpel: make them liuely ſtones méete for thy building, builde vp the walles of *Hieruſalem*. So careful is a good miniſter for the people of his charge, be they neuer ſo vngodly. Yea the more they lack the comfortable grace of God, the more muſte be his care for them. This is that Saint Paule ſaith, haue no companie with ſuche, to encourage him yet: count him not as an enemie, but admoniſh him as a brother.

V. 16. Now the Lorde of peace, giue you peace alwaies by al meanes. The Lord be with you al.

17. The ſalutation of me Paule, with mine owne hand, whiche is the token in euerie epiſtle: ſo I write.

18. The grace of our Lord Ieſus Chriſte be with you al.

I néede not commende peace vnto you. It is the garde and ſtrength of mightie Princes: it is the nurſe and fofterer of the Churche of God: it is the wealth and proſperitie of the worlde: it is the comforte and quietneſſe of our conſcience: it is truce taken with GOD and man, and our owne ſelues. I néede not to tel you who is the worker of peace. You knowe God is the God of peace. Worldlye

peace seemeth to be made by the wil and liking of men: but God moueth their harts, and establisheth it. But the peace of the hart, and quietnesse of minde passeth al vnderstanding. The power, & wisdome, and strength, & riches of al the world are not able to make it. It is ỹ glorie of God, that he alone is the God of peace.

I pray for you, that nothing maye be done among you, to the hinderãce of peace: but that it abide with you always, not for a while, not in prosperitie only: but in persecution, in your death, & for euer. If god be with you, you shal haue peace. And if you loue one an other and kẽpe his word: God wil come to you, & loue you, and abide with you, and giue you the cõfort of his peace.

The salutation of mee Paule: he gaue them warning before of fals Apostles, who came in his name, and pretended his word or his letter. Therfore now telleth them, how they shal know certainly, whether such epistles as they receiue be his, writtẽ, or sẽt by him. In euery epistle, that I send, saith he, to the Churches, or to any the brethren, I write myne owne name, and sende this greeting written with mine owne hand, which now I send to you al, The grace of our Lorde Iesus Christe bee with you al. AMEN.

FINIS.